The Churchman.

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DAILY SERVICE.

"BLESSED are they that dwell in Thy house: they will be alway praising Thee. They will go from strength to strength; and unto the God of gods appeareth every one of them in Zion."—Psalm lxxxiv: 4, 7.

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

TRINITY CHURCH ....At 9 A. M., and 3 P. M
ALL SAINTS' CHURCH.................................. " 8 "
ST. LUKE'S CHURCH. [Sundays included].... " 8 A. M.
Holy Communion administered, every Sunday, at 10½ A. M. Upon all Festivals other than Sunday, at 11 A. M.; and Evening Service on Friday, at 3 P. M.
ST. CLEMENT'S CHURCH........................ " 9 A. M.
CALVARY CHURCH.................................. " 8 " and 6 P. M.
CHURCH OF THE ANNUNCIATION.............. " 9 "
CHURCH OF THE HOLY COMMUNION........ " 8 " and 6 "
Saints' Days, a second Service, Lecture and Offertory at 11 A.M.
CHURCH OF THE CRUCIFIXION................ " 8 A. M.

Calendar for December.

23. Ember Day.
24. Fourth Sunday in Advent.
25. The Nativity of our Lord, or the Birth-day of Christ, commonly called CHRISTMAS DAY. [Proper Psalms instead of the Psalms of the Day.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
31. Sunday after Christmas.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. THE EPIPHANY, or the Manifestation of Christ to the Gentiles.
7. First Sunday after the Epiphany.
14. Second Sunday after the Epiphany.
21. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
28. Fourth Sunday after the Epiphany.

Poetry.

For the Churchman.

THE DYING BABE.

BY JNO. BULLOCK.

Writhing with pain, a sick and dying babe,
Nestled itself on its mother's bosom;
And, as though no pain could there intrude, seemed,
Vainly, to try its agony to forget.

The mother clasped it to her heaving breast,
As to arrest the spirit from its flight.
—The babe gasped, convulsively—the mother sighed,
And raised her tearful eye to heaven;
On the white seraph wing of that mother's prayer,
Her babe's pure soul took its heavenly flight,
To dwell 'mong souls of kindred purity.
Its adieu to earth was a mother's tears.
Its welcome to Heaven an angel's smiles.

Oft, as upward to the High and Holy One,
Ascends that mother's prayer, the spirit
Of her babe, catching the familiar tone,
Doth gently waft it to the Father's Throne.

Communications.

For the Churchman.

THE CHURCH IDENTIFIED.

SECTION XI.

THE CHURCH SPOKEN OF IN THE SCRIPTURES.

Among the first things which our Lord did after entering upon His public ministry, was to gather around Him a number of disciples, for the purpose of teaching them His Gospel, and forming their character upon the principles of His religion. Soon after His Ascension, we find this body of disciples called "the Church." Multitudes were added, both of men and women—branches were established in divers places—Gentiles were converted and added to their number; and still, the society of those that had been converted to Christ were called "the Church."

This, of course, will be admitted; but it will be contended that the word "*Church*," is sometimes used in a figurative or less literal signification, to denote the number (unknown to us) who are to be heirs of everlasting salvation; that all true believers are members of the Church in this sense of the word, and therefore, their associations for religious purposes, are to be regarded as parts of the visible Church.

This is a matter of so much importance, that we must examine it somewhat at length.

We, of course, admit, that the number who will finally be saved is unknown to man, and can never be ascertained by us in this life. But I am about to show, that though this fact is distinctly recognized in the Scriptures, the word "*Church*," is never applied to them; but always, and only when used by human beings at all, to the visible society of believers, or disciples.

The word "Church" is not used in the English version of the Old Testament at all. But it has, of course, its corresponding words, both in the Hebrew and in the Septuagint. The Hebrew word means an "*assembly*," a "*congregation*," a "*multitude*," or "*mob*," a "*swarm*" (as of bees, Judges, 14, 8)[*]. The word which is also used in the New Testament for church ('εκκλησία), means merely the same, a "*multitude assembled*," a "*congregation*," a "*convention*," an "*insurrection*," a "*family*."[†] And in the Syrian version of the New Testament, which is a sort of intermediate, between the Hebrew and the Greek original, the same Hebrew word (allowing for idiomatic difference) is used when we have the word "Church" in English.

The word "Church," or its Greek original, is used in the New Testament to indicate objects other than Christians, as follows:

(1.) The *Jews* while journeying in the wilderness, between Egypt and Canaan. Acts, vii. 38.

(2.) The *mob* at Ephesus, and is translated "*assembly*," and "*concourse*." Acts, xix. 32, 39, 40.

(3.) The blessed company of the spiritual beings in Heaven. Heb. xii. 23.

(4.) The building or house in which Christians assembled, I Cor. xi. 18, 22; xiv. 19, 28, 34, 35. Hebrew, ii. 12.

But beside these cases, it is applied only to a visible society of Christians. I know of no way of making this point so clear and impressive as it ought to be, except by qoting the sentences from Scripture, in which the word occurs:—

"I will build my Church." 1. "Tell it unto the Church, if he neglect to hear the Church." 2. "Added to the Church daily such as should be saved." 3. "Great fear came upon all the Church." 4. "Persecution against the Church which was at Jerusalem." 5. "Made havoc of the Church." 6. "Then had the Churches rest." 7. "Tidings came unto the ears of the Church." 8. "They assembled themselves with the Church." 9. "Vex certain of the Church." 10. "Prayer was made without ceasing of the Church." 11. "Certain in the Church that was at Antioch." 12. "Elders in every Church." 13. "Had gathered the Church together." 14. brought "Being on their way by the Church." 15. "Received of the Church." 16. "Then pleased it the Apostles and elders with the whole Church." 17. "Went through Syria and Cilicia confirming the Churches." 18. "So were the Churches established in the faith." 19. "Saluted the Church." 20. "Sent to Ephesus and called the elders of the Church." 21. "To feed the Church of God which He hath purchased with His own blood." 22. "Servant of the Church which is at Cenchrea." 23. "All the Churches of the Gentiles" [give thanks]. 24. "The Church which is in their house." 25. "The Churches of Christ salute you." 26 "Host of the whole Church." 27. "the Church of God which is at Corinth." 28. "I teach everywhere in every Church." 29. "Set them to judge who are least esteemed in the Church." 30. "So ordain I in all Churches." 31. "Give none offence to the Church of God." 32. "No such custom, neither the Churches of God." 33. "God hath set some in the Church, first Apostles" 34. "He that propesieth edifieth the Church." 35. "Interpret that the Church may receive edifying." 36. "Excel to the edifying of the Church." 37. "If therefore the whole Church be come together." 38. "Peace in all Churches of the Saints." 39. "Because I persecuted the Church." 40. "As I have given order to the Churches of Gallatia." 41. "The Churches of Asia salute you." 42. "The Church that is in their house." 43. "The grace of God bestowed on the Churches of Macedonia." 44. "Praise in the Gospel throughout all the Churches." 45. "Chosen of the Church." 46. "Brethren are the messengers of the Churches." 47. "Show before the Church the proof of your love." 48. "I robbed other Churches, taking wages of them." 49. "The care of all the Churches." 50. "Inferior to other Churches." 51. "Unto the Churches of Gallatia." 52. "I persecuted the Church of God." 53. "Unknown by face unto the Churches of Judea." 54. "Head over all things to the Church." 55. "Might be known by the Church." 56. "Be glory in the Church by Christ Jesus." 57. "Christ is the head of the Church." 58. "The Church is subject unto Christ." 59. "Christ also loved the Church and gave himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing." 60. "Nourisheth and cherisheth it even as the Lord the Church." 61. "A great mystery, but I speak concerning Christ and the Church." 62. "Persecuting the Church." 63. "No Church communicated with me, but ye only." 64. "The Head of the Body, the Church." 65. "His body's sake which is the Church." 66. "Nymphas and the Church which is in his house." 67. "Cause that it be read also in the Church of the Laodiceans." 68. "Unto the Church of the Thessalonians." 69. "Followers of the Churches of God, which in Judea are in Christ Jesus." 70. "Unto the Church of the Thessalonians.' 71. "Glory in you in the Churches of God." 72. "How shall he take care of the Church of God." 73. "The Church of the living God, the pillar and ground of the Truth." 74. "Let not the Church be charged." 75. "To the Church in thy house." 76. "Let him call for the elders of the Church." 77. Borne witness of their charity before the Church." 78. "I wrote unto the Church." 79. "Casteth them out of the Church." 80. "John to the seven Churches which are in Asia." 81. "Send it unto the seven Churches." 82. "The angels of the seven Churches." 83. "The seven Churches." 84. "To the angel of the Church of Ephesus." 85. "Let him hear what the spirit saith unto the Churches." 86. "The Church of Smyrna." 87. "The Church in Pergamos." 88. "The Church in Thyatira." 89. "All the Churches shall know." 90. "The Church in Sardis." 91. "The Church in Philadelphia." 92. "The Church of the Laodiceans." 93. "I Jesus, have sent mine angel to testify unto you these things in the Churches." 94.

If the reader has any doubt that my assertion is true, that the word "*Church*" is never used in the Sscriptures to denote what is called in the modern theories, the "*invisible Church*," I hope he will take the trouble to read over *again* all these *ninety-four* quotations, with a special view to that point. I have taken the pains to lay before him all the passages in the New Testament, in which the word occurs, either in the English translation, or in the Greek original, so as to remove all room for doubt, that we have the whole subject fully before our minds.

That there is a visible society called the Church in the Scriptures, is admitted. We always so understand the word except when we are examining some particular passages, which seem to say, what, in our estimation, is not true of the visible Church. We then resort to the admitted fact, that the number of those that are to be saved, is always an uncertainty with man, and apply to them what we think inapplicable to the visible society, and thus come to the idea of an invisible Church, as the thing intended.

Now I am not at present aiming to combat this idea; but I am endeavoring to show that the word "*Church*" is never applied, in the Scriptures, to this invisible and unascertained number of persons. I know of no way in which this could be accomplished, except by quoting every passage in which the word occurs, with enough of the context to show its application. I am satisfied that a careful perusal of these passages, will leave the impression, that what is called the Church, is always a visible and definite society of persons. We find it a body exrecising discipline, and as the pillar and ground of the truth. We read of it as "purchased by His own blood," as "that which He loved and gave Himself for, that He might present it to Himself a glorious Church, without spot, or wrinkle, or any such thing." But still it is the Church of which the ministry are made, by the Holy Ghost, "the overseers," and which it hath pleased our Lord to cleanse and sanctify, *with the washing of water*: and therefore, it must of necessity be that visible Church whose members have been admitted by Baptism, and for whose edification the ministry were appointed—for each of whom it has duties and responsibilities, and whom, for this reason, it is necessary that they should be able to enumerate and identify.

In one case only, I think it probable, as I have already said, that the word "*Church*," is applied to a number of persons invisible to us (Hebrew, xii. 23). And they are invisible, not because they cannot be distinguished from others, and identified as Christians, but because they are not in this world. They are "the first-born whose names are in Heaven."

It is not, however, on account of this description of them, that I consider the Apostles to be speaking of beings not on this earth—for the expression "*Church of the first-born*," may mean, either the Church of Christ, since He is "the First-Born" (Rom. viii. 29. Col. i, 15, 18), or the Church of those who are distinguished, in some way, as in Isaiah, xiv. 30; and surely this is the case with all members of the Church. The expression "*written in Heaven*," proves nothing forthat theory: for the Apostles are said to have their names written in Heaven, Judas among the rest, (Luke, x. 20); and God says, "whosoever hath sinned against me, him will I blot out of my Book." (Ex. xxxii. 33.)

But I rely chiefly upon the connection in which the expression occurs: "We are come," the Apostle says, "unto Mount Zion [spiritual], and unto the city of the living God, the *heavenly* Jerusalem; and to an innumerable company of angels; to the general assembly and Church of the first-born which are written, in heaven and to God the Judge of all."

Now, assuredly, if St. Paul, by the expression, "*Church of the first-born, which are written in Heaven*," had meant those persons living on the earth, who are to be heirs of everlasting salvation, he would not have placed them, in his order, between "the angels," and "God, the Judge of all," but somewhere else. No: he was speaking to the living saints, and includes them and himself in the pronoun "we." "We," he says, "have come in our Christian fellowship and relations to the spiritual Zion—the company of angels—to God—to the communion of the spirits of the holy men of old; now made perfect; to Jesus Christ the Mediator, and the cleansing influences of His most precious blood."

The "*Church of the first-born, which are written in heaven*," are doubtless, therefore, the orders of beings extending upward in the scale of creation, from Angels to the Deity. We, as the redeemed of Christ, are brought into the same family of God with them—and if we follow on in the way of His commandments, we shall come to see their blessedness, and enjoy their society.

This use of the word "*Church*," therefore, gives no countenance to its application to the unascertained and undistinguishable number living on the earth, who will finally be saved.

We have no way, therefore, of escaping the conclusion, that whatever the scriptures say of the Church at all—the necessity of being in its communion—the importance of its identity—the functions it has to perform—or the privileges of its members—they say of that visible Society which began its existence in the days of the Apostles, and must continue always and uninterruptedly until the end of the world.

Now this Church contains, undoubtedly, good and bad within its communion; the wheat and the tares; the good fish and the bad; the sheep and the goats. And the scriptures do most unquestionably make a distinction between these two classes of persons, and direct our minds to a still more solemn and awful distinction that will be made at the Day of Judgment. But still, neither the wheat alone, nor the good fish alone, nor the sheep alone, are the Church spoken of in the Scriptures, though they are represented as being in the Church; and, together with the tares, the bad fish, and the goats, they make up the visible Society, which the Scriptures everywhere and uniformly call the Church.

Among these sects, we may find almost every variety of doctrine and organization. Some are, doubtless, much more nearly conformed to the Scripture model than others. And it is possible that one might find among them some that are preferrable on this score to some that are undoubtedly branches of the Holy Catholic Church. This, however, is a point that we will not now discuss, since it is not because the Church is Episcopal or Presbyterian, because it worships with or without a liturgy, nor for any other peculiarity of doctrine or organization, that it is said to be the Church that our Lord "purchased with His own blood;" "gave Himself for;" "that He might sanctify and cleanse it, and present it to Himself without spot, or wrinkle, or any such thing. But it is on account of identity or sameness with the Church spoken of in the Scriptures, that we are to apply these things to any modern body professing to be Christians.

The great point of our inquiry has been identity of origin. The same vine can never grow from several different roots. From separate fountains, flow separate and distinct streams. They may flow into one, but, until after their confluence, they are in no sense one and the same.

But there has been no such confluence of these sects into the Church. They have not become lost or merged in her communion. They are as distinct from it to-day, as they ever have been since their origin.

I have compared the Church to a vine, starting from one root, and throwing off branches in diverse directions, until it had reached every nation and land on the face of the earth.

We may also compare its history to a stream rolling on to the ocean. From some elevated point we may see its course through the lapse of ages. Mountains enclose it on both sides. Here a rock rises in rugged barrenness, there an island, covered with verdure and beauty, separate for a time its waters into several channels, each pursuing its circuitous course to a union with that from which it was separated. Perhaps the last that the eye can see will be deltas extending their dividing influence into the very bosom of the ocean. The separation between the East and the West in the eleventh century is one such division. The Reformation is another. These may prove islands in a stream yet to be reunited; or the river may empty itself by different mouths into Eternity. But whether separate channels flowing round rock and island, or separate mouths flowing into the same ocean, the stream is one and the same. Beyond, the mountains flow others, that have started from other fountains, and flowed in different channels. The geographer never confounds the one with the other. Their identity is never mistaken.

Such is the history of the Church, and so separate from it are the diverse sects we have named. They start from different fountains, flow in separate channels, and have never been united with the Church in the same current of visible existence.

We may then dismiss all consideration of the peculiarity of the organization, doctrine and discipline of these sects, and not involve ourselves in the endless controverries which a discussion of these points would occasion. We may lay it down as a matter of certainty, that Christ has no Church, except that which He founded in His own blood. His Church became visibly established and known by that name in the days of the Apostles; and, by His own decree and revelation, it must ever continue successive and visible—spreading and expanding itself over the surface of the earth, with Branches in each nation, articulating with the main body, and must continue thus to exist and spread, until it include all nations, and He Himself comes in His Second Advent, to separate the evil from the good, and terminate the present Dispensation of Mercy.

The rise of sects is no new thing. It commenced before the Apostles had gone to their reward and their rest in Heaven. The Scriptures frequently allude to them[*]. During the few centuries immediately before the Reformation, they were not so numerous as they had been before; and most of those that had previously arisen, had become merely matters of history, having no longer an existence. Thus God has declared his judgment of them: "Every plant which my Heavenly Father hath not planted, shall be rooted up."[*]

In speaking of these sects it must be distinctly understood that we are speaking of them as *societies* or *churches*, and not of the persons composing them, as individuals. Of their members individually, no one is more ready than I am to see and acknowledge whatever there is, in them, that is good and commendable. Their sincerity and their zeal I do not call in question. And though it is an undeniable fact, that their piety is of a different character from that which we find in the Church—a difference which has very generally led them to disparage the piety of churchmen—and even to deny its existence altogether; yet nothing that I have said must be understood to deny that this is sincere, and may be accepted in the day of judgment. This is a point on which I wish to form no judgment—to express no opinion, but rather yield myself up to that sentiment which thinketh no evil, believeth all things, hopeth all things, and never fails.

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[*] GESENIUS *in voc.*

[†] SCHLEUSNER *in voc.*

1: Matt. xvi. 18. 2: xviii. 17. 3: Acts, ii. 47. 4: v. 11. 5: viii. 1. 6: viii. 3. 7: ix. 31. 8: xi. 22. 9: xi. 26. 10: xii. 1. 11: xii. 5. 12: xiii. 1. 13: xiv. 23. 14: xiv. 27. 15: xv. 3. 16: xv. 4. 17: xv. 22. 18: xv. 41. 19: xvi. 5. 20: xviii. 22. 21: xx. 17. 22: xx. 28. 23: Rom. xvi. 1. 24: xvi. 4. 25: xvi. 5. 26: xvi. 16. 27: xvi. 23. 28: I Cor. i. 2; II Cor. i. 1. 29: I Cor. iv. 17. 30: vi. 4. 31: vii. 17. 32: x. 32. 33: xi. 16. 34: xii. 28. 35: xiv. 4. 36: xiv. 5. 37: xiv. 12. 38: xiv. 23. 39: xiv. 33. 40: xv. 9. 41: xvi. 1. 42: xvi. 19. 43: xvi. 19. 44: II Cor. viii. 1. 45: viii. 18. 46: viii. 19. 47: viii. 23. 48: viii. 24. 49: xi. 8. 50: xi. 28. 51: xii. 13. 52: Gal. i. 2. 53: i. 13. 54: i. 22. 55: Eph. i. 22. 56: iii. 10. 57: iii. 21. 58: v. 23. 59: v. 24. 60: v. 25, 26, 27. 61: v. 29. 62: v. 32. 63: Phil. iii. 6. 64: iv. 15. 65: Col. i. 18. 66: i. 24. 67: iv. 15. 68: iv. 16. 69: I Thes. i. 1. 70: ii. 14. 71: II Thes. i. 1. 72: i. 4. 73: I Tim. iii. 5. 74: iii. 15. 75: v. 16. 76: Phil. ii. 77: James, v. 14. 78: III John, 6. 79: 9. 80: 10. 81: Rev. i. 4. 82: i. 11. 83: i. 20. 84: i. 20. 85: ii. 1. 86: ii. 7; ii. 11, 17, 29; iii. 6, 13, 22. 87: ii. 8. 88: ii. 12. 89: ii. 18. 90: ii. 23. 91: iii. 1. 92: iii. 7. 93: iii. 14. 94: xxii. 16.

[*] See John ii. 18, &c. iv. 1, 2. Jude. xviii.

[*] Matt. xv. 13.

For the Churchman.

"Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men."—*St. Matthew ii. 16.*

These words contain the history of the tragical event celebrated by the Church on the approaching feast of the Holy Innocents.

As the faith for which the martyrs died divests death of its terrors, and as the sacrifice of their lives powerfully tended to the confirmation of that faith, and thus to the comfort and joy of its disciples, their truest happiness here, their triumph over death, and their perfect and unending felicity in heaven, the Church has deemed it fitting, in almost every case, to make the anniversary of their martyrdoms the occasion of holy *festivals* to their memories; thus teaching her children that the true view of the death of the righteous is, that it is their happy birth into a better world.

As these Innocents—young children, incapable of offence—died in the cause of Christ, and from their deaths resulted strengthened testimony to the truth of His religion, the Church has ever regarded them as meet to rank with the noble army of martyrs. Having assigned the honor of the nearest succession to the great festival of Christmas, to the commemoration of St. Stephen, the first Christian martyr; and next celebrated the memory of St. John the Lord's most loved apostle, who, though miraculously saved from a martyr's death, yet cheerfully encountered a martyr's sufferings; she then remembers the Holy Innocents, who were martyred through envy of Jesus, when, in infinite condescension, He became One of their interesting number.

Meditation on this event may lead to various heads of profitable reflection.

The wise men of the East, or Magi, having received a supernatural sign of the birth of Jesus, repaired to Jerusalem for the purpose of ascertaining the particular place of His nativity. In enquiring for this, having evidently some knowledge of the Old Testament, they applied to Him the title, so often given to Him in that Testament, of "King of the Jews." This inquiry coming to the knowledge of King Herod excited his jealousy, and he formed the murderous purpose of destroying his supposed rival. Having "gathered all the chief priests and scribes of the people together"—those who were best acquainted with the prophecies—"he demanded of them where Christ should be born." Quoting the only prophecy which relates to this particular, "they said unto him, In Bethlehem of Judea." "Then Herod, when he had privily called the wise men"—evidently not wishing that much publicity should be given to the affair, for fear of drawing attention to the interest which he manifested in it, his own conscience telling him that that interest was a wicked and cruel one; and probably with the view of ascertaining the age of the Child—"inquired of them diligently"—very particularly and exactly—"what time the star appeared," which drew their attention to the subject. He then communicated the information that Bethlehem was the predicted place of birth, and sent them thither, with the special charge, "Go and search diligently for the young Child; and when ye have found Him, bring me word again, that I may come and worship Him also." The world has rarely witnessed a more atrocious instance of base and wicked hypocrisy than in this pretence of Herod. The magi were saved by a special providence from being instrumental to the accomplishment of the iniquitous design which it had in view: "being warned of God in a dream that they should not return to Herod, they departed into their own country another way."

Exasperated at this disappointment, and determined not to be thwarted, Herod issued the bloody decree recorded in the verse at the head of this article. Judging of the probable age of the Object of his jealousy, from what he had learned of the wise men respecting the time of the appearance of the star, he thought that He could not fail to be included in a general massacre of children "from two years old and under, in Bethlehem." But the Holy Child had been placed beyond his reach. An angel had informed His reputed father of the cruel design formed against Him; and he had fled with Him to a distant country. His cruelty, however, had its victims in "The Holy Innocents."

What a melancholy picture is here afforded of human depravity! The conduct of Herod excites feelings of the greatest disgust and horror; and exhibits such an extreme of guilt as may be thought to preclude all danger of imitation. The *principles*, however, on which he acted, are, unfortunately, but too prevalent among men, and often lead to various degrees of guilt, and to the disgrace of our nature. A feeling that largely contributed to his crime, was *jealousy*. The title King of the Jsws, under which Jesus had been predicted, excited his fears lest he should be supplanted. This awfully absorbing and perverting passion hindered him from that reasonable farther inquiry into the prophecies concerned, which would have taught him that their reference was to a *spiritual* and not a *temporal* dominion—a kingdom not of this world. The simplest dictates of common sense were overpowered in his mind: for if he was not a believer in revelation, he should not have suffered himself to be influenced by it: if he was, he must have known that any attempt to hinder its predictions was alike impious and incapable of success. But his mind was absorbed with the one jealous fear of the loss of dignity and power, influence and enjoyment, and the disappointment of his ambition. These consequences he must avert by all and any means.

And are such principles and feelings without their influence on others? A detestation as honest as it is deep may be felt for Herod's degree of guilt: but are jealousy and envy always thus dislodged? Ah no: they are not ignorant of the value of even small beginnings: they know how the unsanctified heart will cherish these, or be led on to give room for their growth, and gradually resign itself to their accumulating influences: they will rage to no inconsiderable extent, even where yet lingering counter-principle, or want of opportunity, may prevent or limit action. They manifest themselves in discontent with Providence, and hatred, calumny, and ill treatment towards fellow men, magnifying their faults, detracting from their merits, casting upon them undeserved suspicions, and opposing their just influence; thus, in the degrading and self-tormenting reaction of their guilt, turning the good of their fellow-men to their own ill. The benevolent sympathies and sensibilities of the Gospel have the directly contrary effect—making the happiness of others very means of increasing the Christian's own enjoyment; and the efficient principles whence, by God's blessing, such great good will flow, are evangelical love, humility, disinterestedness, peacefulness, and trust in the perfect rectitude of all the divine dispensations.

Base hypocrisy was another part of Herod's guilt. To shut out suspicion, he declared to the wise men that his reason for wishing to learn where they should find the Child, was, that he might come and worship Him also. But is Herod—has he ever been—without imitators of his guilt? Is the worship of Christ never made a pretence to cover the indulgence of dispositions and tempers inimical to the spirit of the Gyspel? Is the garb of religion never assumed to answer selfish or malevolent purposes? Let not all who shudder at the extent of Herod's guilt, suppose that they are therefore totally estranged from his wicked principles and feelings.

Herod was an idolater, and of course a professed disbeliever in the Scriptures: and yet he could not help being influenced by those Scriptures. He sought their decision in a matter in which he desired information, and acted upon it for his own purposes, when obtained.

This is a true picture of infidelity. It is impossible for its votaries to throw off all belief. Almost every advocate of its principles has been, in a greater or less degree, swayed by the natural fitness and force of inspired truth. The moral and religious precepts of the Bible have largely contributed to what is styled natural religion; which has also adopted many of its doctrines. Indeed, all the excellencies that distinguish the so-called natural religion of the present day from that which preceded the completion of the Bible, are to be found in the religion of the Bible. The religion that can exist without the Bible, is to be seen in pagan times and countries, and not in the infidelity of Christian lands: *this* purloins largely from the Christian principles and knowledge around it; and then dishonestly boasts what it thus appropriates, as its own. The Gospel doctrine of a future judgment and eternal recompense, has not unfrequently excited in the breasts of scoffers and unbelievers, the very fears they once derided, and forced upon them cheerless and troubled convictions of the need of that redeeming mercy which they have set at naught.

The period of our Saviour's history now particularly considered, presents to our grateful notice a signal instance of the interposition of Heaven to rescue Him from destruction, and prevent the sacrifice of His life until it should be required in the execution of His mediatorial office. This illustrates the perfect control of Omnipotence, and His irresistible power to check the progress, and frustrate the designs, of the wicked, and carry forward to sure completion all the purposes of His will.

The deliverance of Jesus from the cruel design which was formed against Him, dictates grateful and entire dependence and trust, in every trial, on Him who can carry His people safe through all dangers and afflictions, and sustain and guide them in all difficulties.

That God should have allowed the slaughter of these Innocents, is one of the many instances presented in the course of Divine Providence, of permissions, strange to the apprehension of the natural heart, but, in the view of faith, and in the spirit of humble, uncomplaining, and confiding submission which true faith quickens, not doubted to be connected with purposes of infinite wisdom and goodness. He who has eternity in which to perfect His government, and vindicate all His attributes, will there remedy all present apparent inequalities in His proceedings. Though, for a while, the wicked may prosper, and the innocent and righteous suffer; yet a day of just recompense is coming, when the joy of the former will be turned into bitter mourning, and the sufferings of the latter be infinitely more than counterbalanced by perfect and everlasting felicity. Let not then the wicked be envied in his ways, nor murmurings be indulged against Providence, that it goeth well with him. The dispensations of the present time are of but short duration, and are necessarily conformed to the divine will that man be a moral agent, and to the miserable fact that he has brought his moral agency under influences so perverse, unholy, and wicked. But when this short time shall have past, perfect justice and order will reign eternally, and all that here transpired be shown to have illustrated them, and ministered to them.

Hence, too, we may learn that success and enjoyment are by no means always evidence of God's favor, nor suffering and sorrow, of His displeasure. The latter are indeed a part of the general effect of the divine indignation against sin; often, however, through the infinite benevolence of the Deity, are they exercises of love and tender mercy to the individual sinner—a chastisement of parental affection—a discipline to aid in preparation for a far more exceeding and eternal weight of glory.

Herod, doubtless, rejoiced in the supposed success of his design. The infant victims of his cruelty suffered unto death. But now, where is he? what is his present state? what his prospects for eternity? And where are they? and what is to be their everlasting portion? An answer awfully similar to what would here apply is recorded in the parable of the pious beggar and the man of wealth, who cared not for that poor one's distress and suffering, when both had been called into eternity—"*Now he is comforted, and thou art tormented.*" The light which God's word sheds on the present condition, and the assured eternity, of these suffering and martyred innocents, instructs the Christian not to let the afflictions of the present time press too heavily upon him, or in the least diminish his gratitude to God, and his trust in His perfect justice and unfailing love. He may move in a mysterious way: still He is working the counsel of that will, which is invariably directed to ends the wisest and the best. Of this the Christian who, in the spirit of the living faith of the Gospel, receives all God's dispensations, and strives to profit by them, will have abundant evidence, strengthening his faith and love, and ministering joy in the midst of grief, here; and perfected in that infinite and eternal good of heaven for which his Heavenly Parent chastened him in love.

And if our Common Father saw not fit to shield these *innocents* from suffering; let not those who have multiplied their offences think it hard that *they* should be required to enter the kingdom of heaven through much tribulation.

Well adapted to the festival of these innocent martyrs, is a word of consolation to those who have been called *to weep for their children, because they are not.*[*] *Of such*, says their Redeemer and ours, *is the kingdom of heaven.* Access is provided for them to that washing of regeneration through which it is appointed that little children be brought unto Christ that He may touch them, take them up in His arms, and bless them. Thus, by being baptized into Christ, His kingdom of heaven, here in its visible earthly probation, becomes theirs: they are members of His body: they are of the Church for which He gave Himself, which He loved, and which He nourisheth and cherisheth unto its heavenly consummation. But the Church's state here on earth, is truly called militant. She often has to lead her children through much tribulation, through cares and sufferings and disappointments, and through grievous spiritual strifes and contests; and often, alas! to mourn their loss of holiness and virtue, their treachery to her love, and apostacy from her Lord's service here, and their eternal seclusion from her glories hereafter. From such evils, the early called, called ere they could forfeit the privilege of a blessed immortality, renewed to our race through Christ's mediation, and pledged in the baptismal covenant, are saved. Snatched from those temptations of the world, the flesh, and the devil, which might have drawn them from the narrow way of life, to the wide road which leads to eternal ruin, of such is the kingdom of heaven in the rest and joy of the departed spirit's paradise. Of such will be the kingdom of heaven when the saints shall have attained to their perfect consummation and bliss both in body and soul in its eternal and everlasting glory. "These," in the beautiful language of the portion of Scripture appointed for the Epistle of the day, "were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God." And who will repine at their accession to the blessed company of heaven? Who will sorrow that their voices are added to that "new song" which is "sung" to the strains of celestial "harps before the throne?" Rather let bereaved parents rejoice in the hope and consolation which the Gospel ministers to them; and seek, in the walk of faith and piety in which the Gospel leads, to attain to that heavenly country whither their beloved offspring have gone before. Can they find it in their hearts to let sin bar that country from them forever; or the world—its pursuits or pleasures—hinder them in their progress thither? Will they cause that separation which *may be* only for a time, to be eternal?

The collect for the feast of the Holy Innocents calls our attention to that solemn declaration of our Lord, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." The religion of Jesus is designed to chasten every passion, sanctify every affection, purify the heart, and renovate the life. Conversion from a state of nature, in which the passions are lawless, the affections corrupt and perverted, the heart contaminated, and the life sinful, is necessary for the securing of this happy effect. The change which is thus designed to be made in human nature, is no less than that from the bad dispositions and tempers, the wicked principles, the deceitful ways, the impure, uncharitable, and ungodly state of mind, the aversion from good, and the habitude of evil, where the natural man is destitute of the Spirit of God; to the pureness, innocence, and artlessness of a little child. The grace of that Spirit must produce this effect. The procuring of man's privilege to experience that grace, and the appointing of the way wherein it is to be enjoyed, are parts of that Gospel of God which bringeth salvation through Jesus Christ. To that way we are required to conform. It consists in that true evangelical faith, which is a living and a working principle—living, in the freshness of its love, in the entireness of its dependence, in the strength of its trust and confidence, and in the earnestness and sincerity of its devotion: and the Great Object of all this is JESUS CHRIST, MAN'S ONLY AND ALL-SUFFICIENT SAVIOUR. Thus a *living*, the true faith is also a *working* principle. It sees *the doing of duty* enforced on every page of God's word, and therein made an indispensable condition of justification with Him, and of His favor here and hereafter. In the simple submission and dependence of a little child, the true believer receives all this because God has taught him so; and thinks thus of a working faith, not for its own sake or merits, but because God has so willed and ordained, in that great scheme of mercy which has at its foundation the all-sufficient merits of THE MEDIATOR. In this living and working faith, the true Christian uses the appointed means of grace, and strives, in the strength of that grace, to consecrate his moral agency to walking in the ways of God's laws, and the works of His commandments, constantly seeking that direction therein which the Holy Ghost has given in the Scriptures of truth, and for guidance in the right understanding of which God has established His Church. Thus cultivating that spirit of faith and prayer, which is earnest in affection, and devoted in effort, sincere Christians often bring before the throne of the heavenly grace the Church's comprehensive supplication, "Mortify and kill all vices in us, and so strengthen us by Thy grace, that by the innocency of our lives, and constancy of our faith, even unto death, we may glorify Thy holy name."

If, in the true sense of this prayer, we have attained to that newness of heart and life of which little children are made by Christ the pattern, we will repose, with an entire dependence like their's, on the mercy of our Heavenly Father, and gracious Saviour, and on the direction and guidance, and the aid and blessing, of the Holy Ghost. In their guilelessness and artlessness, we will see our rule and model of conduct and character in the discharge of duty. For their freedom from sin we will pray and strive with the utmost sincerity and earnestness. The tenderness and disinterestedness of their affection will be our pattern of Christian love. Their simplicity and harmlessness we will strive to imitate in all our intercourse with the world—our discharge of its duties, pursuit of its business, enjoyment of its pleasures, and possession of its wealth and honors.

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[*] See first Morning Lesson and Gospel for the day.

This Christian character—the only true evidence of that evangelical conversion which Christ calls becoming like little children—while it gives true elevation and dignity in every state of life, adds largely to all rational and virtuous enjoyment, and is the only security from the troubles, anxieties, and disappointments, the vexations and ill tempers, the strifes and animosities, and the crime and misery, consequent on the passions, affections, and dispositions of the unchanged heart. In the enjoyment of this blessed change, happiness will be found in every condition of life; trouble and sorrow will be attended with the only true and sufficient comfort; and the better country beyond the grave, always an object of cheering and consoling contemplation, will then be especially so, when this world is receding, and death is at hand.

B. T. O.

For the Churchman.

Rev. and Dear Mr. Editor.—Let me at the outset assure my venerated friend "Acernus" that I neither *call* him "vain" nor *think* him so; and that the formidable list of epithets which he has heaped together, will appear very harmless, when separated and taken with the context. I fear that in running his eye over my last piece, these only fixed his attention, or he would not ask, "if they are taken away, what else remains?" We may, in a discussion, use language respecting an opponent's assertion or argument, which was never intended to apply to him *personally*. While I claim the benefit of this myself, I allow it also to "Acernus," with regard to my question as to his construction of the 27th Article. I have twice said that I do not understand it fully, and have respectfully asked for further information. To my surprise, in spite of my remonstrance, he persists in setting up his *opinion* that I do understand him against my *assurance* that I do not; and asserts that "I have defended his cause from the radicals"—I beg leave to say he is under some strange misconception. I have not to my knowledge in any way defended *his cause;* and he himself brought on this discussion, by asserting that I had "treated *his theory* disparagingly." These two opinions are not consistent, however well-founded the latter may be in *fact*. Having, I trust, been too explicit for any further cavil, I again respectfully put the question in my 2d communication, which has not yet been answered.

As to my being an *objector*, and thus "having an apparently superior position," (I bow in acknowledgement) he must thank himself for it. He set forth two propositions, with certain texts and passages from the fathers in their support, in order to "mend the Catholic system." Unfortunately, I did not think them conclusive, and after some amicable discussion, my respected opponent seems to think so to; and says he "unavoidably laid himself open to such treatment." I have certainly done all I could to enable him to put himself in a more advantageous position. I have asked him to define more precisely and clearly *certain terms in his own propositions*, and he politely asks me to take "my turn at propounding." "Under favor the move is his." When he has positively defined his *own terms*, I shall, I assure him, have several more questions to "propound," with the requisite amounts of "reasonings, and amplifications."

It surely is unnecessary again to go over at length his alleged proofs. *Crambe repetita* says Juvenal, is death to wretched *masters;* and I am sure our *readers* have no mind for a *quadruplicate* dose of the same material. His treatment of the Homilies calls to mind the old story of the bull and the ox. The Book of Homilies was an excellent animal and worthy of all *protection*, while supposed "favorable to his theory", but when he finds its horns in the ribs of his favorite, it becomes somewhat "incongruous." It is gratifying, therefore, to find him admitting with me (see my 2d Com., Nov. 25), that we are not bound by every expression contained in them. This settles his quotation from the prayer in the Homily for Whitsunday, for he has not shown that I am *bound to accept it.* As to the Collect for Christmas Day, I rest where I am; he must give more time to my *argument from Scripture.*

I am glad he allows that the Apostles, &c., were *morally regenerated*, and "children of God"; as he must now find some other reason to show that those 'scattered abroad' were in the same state, than the assertion—that if they were not, "there were then no children of God in the world." [*Com. Dec.* 2.] His last remarks do not meet the difficulty. By the way, as he has rather contemned my adducing commentators in support of my views, I will mention that I have the very learned author of an "Answer to a third Review of Episcopacy tested by Scripture" on my side. His Presbyterian opponent had termed the claim, that Andronicus and Junia were apostles, "ridiculous"—and he replies—"that claim is allowed by Calvin, by Diodati, by Aretius, by others in Poole's Synopsis, and is regarded as of equal probability . . . by Hammond and MacKnight"; and in a note he adds, "Hammond allows this absolutely on John xx, 21, note 6. We here specify for this opinion, Menochius, Tirinus, Estius, Vorstius, and Paræus: see Poole's Synopsis. Add also, Parkhurst and Wolfius, and Whitby, as we understand him, who cites Chrysostom and Theodoret." (P.230 Tracts on Epis., N.Y. 1835.) Now suppose Acernus had been in the Reviewer's place, and had answered, "he valued mere names as little as cherry stones," I do not think the learned Defender of Episcopacy would have thought the retort very formidable. I therefore can have no very great apprehensions for my reader's good will, as long as I tread in the steps of my illustrious predecessor.

He denied that St. Paul *begat*, or as he renders it, *regenerated* the Corinthians, either as their *instructer* or *baptizer*, it was therefore natural for me to infer that he attributed the work of *moral regeneration* to him as the *efficient cause.* This made me very uneasy, and I am glad he now disclaims it, and says, St. P. was only an *instrument* in their *moral regeneration* or conversion. This agrees very well with the explanation I gave in my reply of Nov. 11, and it was confirmed in my second by a long quotation from Dr. Whitby. The texts, therefore, are nothing to his purpose.

In regard to the two quotations from Clement, I will only state a fact of which I was wholly ignorant when I wrote last. The learned Dr. Wall, in his *Defence of the Hist. of Infant Baptism* (Vol. 4, p. 373–4, Oxf. ed., 1844), had occasion to examine these identical passages, and comes to the very same conclusion with myself, and almost in the same words. If a very learned man in the 17th century, and thoroughly acquainted with the Fathers, after a careful study of the originals, states that the term *regeneration* is used there in a *very metaphorical* way; and another not very learned man, 130 years after, on an independent examination of the same originals, comes to the same conclusion; it must be allowed, at least, that it is very *doubtful* whether the term is used in a *real* and not *figurative* sense, and therefore that these places cannot be *plain proofs* of a *moral regeneration distinct from Baptism.*

We now come to Gregory of Nyssa. This passage was adduced to prove that "moral regeneration is *another* work of the Spirit, including both the germ and the developments of all that pertains to the new heart and the new life." Now it is very strange that the passage adduced by Acernus, to show that *moral regeneration is distinct from baptismal*, is cited by Suicer to prove that renovation (Ἀνακαινισμός) "is frequently used concerning Baptism, as sealing (obsignants) to us Regeneration through the Spirit." This of itself might have taught him that it could not be a very plain proof of his theory. I had some difficulty in finding the place in the Seminary edition (Paris 1615), as Suicer gives the reference from the Paris ed. 1638, vol. iii, 108.

It is taken from the *Oratio Catechetica*, cap. 40, which contains an animated exhortation to those who have been baptized, not to neglect the *grace given them in baptism;* he says: "The fact is manifest to all that the *saving* regeneration is taken into possession upon the renovation or change of our nature." He then observes that those things which peculiarly characterise human nature are not changed; "we must consider, therefore, what things having been changed, the *grace* of regeneration becomes *perfect*." "If, as the prophet says, having bathed in the mystic water, we become clean as to our desires, having washed away wickedness from our souls—we become better, and are changed for the better; but if the water be applied to the body, but the soul does not cast away the stains of passions, but the life after initiation agrees with the life before initiation (although it may be rash to say it, I will not shrink from it), in the case of these the water is water, the gift of the Holy Spirit no where appearing in him who is born." (p. 541, vol. 2.) The first passage is that relied upon by my learned adversary to show that moral regeneration, in his sense, is taught by Gregory of Nyssa. He surely could not have read the whole chapter, or he would never have adduced it for such a purpose. The Father teaches as clearly as words can express, that those who are baptized, are regenerated and receive the *gift* of the Holy Spirit; but in order that this may *bring them salvation*, they must *possess* or make it *their own;* and this *depends upon* "the renewal or change" of their moral nature, which, as I have all along maintained is effected by their diligent use through the Spirit of the ability and power bestowed on them in baptism. Examine the texts from Eph. iv., 23, and Rom. xii, 2, adduced in my last, and it will be seen how scriptural his teaching is on this subject.

This view is confirmed by his treatise *De Baptismo*, from which I present the following extract—"Therefore Baptism is the purging away of sin, the remission of transgressions, *the cause of renovation and regeneration*. But understand that regeneration which is contemplated in thought, not seen by the eyes. For we shall not indeed, as Nicodemus the Hebrew stupidly thought, change the old man to a child; nor shall we alter the wrinkled and gray-headed into one smooth and young . . . . but we bring back him who is all spotted with sins, and has grown old in evil pursuits, to the innocency of the babe by regal grace. For as the new-born infant is free from criminal charges and punishments, so also the child of regeneration has nothing for which he shall make a defence, being freed from accusations by a royal gift. This benefit, however, the water does not grant, for then it would be higher than every created thing, but the command of God and the supervention (ἐπιφοίτησις) of the Spirit, coming mystically for our freedom: but the water serves for the demonstration of the purification." After quoting St. John iii., 5, he proceeds—"Wherefore the two? and why was not the Spirit only considered sufficient for the completion of Baptism? Because man is a compound and not a simple being, as we well know; on which account, for this double and complicated being, kindred and like medicines were assigned for a cure: for the body, indeed, water, which is the object of sense; but for the unseen soul, the invisible Spirit, invoked by faith, present in an unspeakable manner." Vol. 2, p. 800, 801. Behold how Gregory of Nyssa teaches that a moral and spiritual change is wrought in Baptism, when rightly received; see how far he is from "excluding from it all that is integral in the change to Christian goodness and virtue," as Acernus teaches; on the contrary, his doctrine might be expressed in the very words of Dr. Pusey, that "the *washing* of regeneration and of the renewing of the Holy Ghost" is "a Baptizing, accompanied by, or conveying a re-production, a second birth, a restoration of our decayed nature, by the new and fresh life imparted by the Holy Ghost." (p. 48, on Baptism.)

In reference to his quotations from the Fathers, "allowed to be genuine," what he now says amounts to this, that he got them from Suicer, who quotes the *original*, and that he has given versions of them, which being impugned, he leaves to shift for themselves. It is very unfortunate that he did not leave them alone, and stick to plain "Scriptural common sense." I beg leave to adduce a quotation from the learned Dr. Jarvis, whose *name* he has once or twice mentioned as "an authority." "This quotation at second or third hand may do well enough for those who rely on their reader's ignorance, or indolence, and whose object is victory rather than truth; but it is a treacherous mode of warfare." (Reply to Milner, p. 98.) Of course I admit that my learned adversary brought forward these quotations in perfect good faith, and that he believes he is furthering the cause of truth; but he is quite mistaken in relying on my ignorance or indolence, if he supposed I would not refer to the originals. So wary a controversialist should have surveyed his ground better.

Allow me to suggest that his theory is wrongly named. He calls it *the theory of two regenerations*, but says there may be *fifty* or *one hundred*, and ever so many more, and by his own showing, some of them are not *realities*, but *likenesses*, or *quasi regenerations.* Suppose, then, he calls it, *The theory of heterogeneous regenerations in an infinite series.* It will thus be distinct enough from the Catholic doctrine on the one hand, and the Calvinistic scheme on the other.

In conclusion, I beg leave to inform him, that I continue resolute in my purpose, to receive an answer to the questions I propounded, and have him *define the terms of his own propositions.* If he choose to decline it, I am perfectly contented to rest here for the present, and, if, as an *opponent*, I have "*propounded* not a thought or an argument," he may justly claim the victory. Complimentary, however, as the assertion is to my labors, I venture to insinuate that he may not be a strictly impartial judge, and therefore appeal from *his* verdict, to that of my "well-informed readers." While, however, I continue of the same mind with regard to *his theory*, I beg leave to assure him that my respect and reverence for its much esteemed defender, are also undiminished, and remain

His very obd't serv't,

MASTIX.

P. S. "Fides Formata," will perceive that the discussion, as far as I am concerned, has assumed a shape, which will allow him to tilt away without being run through with my lance. I am also much obliged to "Athanasius," for referring me to the 5th B. of Hooker. I have known its contents some ten years at least, and admire it as much as he does. When I conceive the proper time has come, I shall be ready to show my erudition, but choose to conduct my *opposition* in my own way. As Acernus's theory stands on seven props, if I effectually damage the props, of course the theory must fall, unless others more substantial are substituted. But as 'Athanasius' thinks that my *attempt* at an answer is a failure, it would be advisable for him to answer Acernus's seven queries himself in a more full and satisfactory manner, and I shall be among the first to congratulate him on his success. I opine likewise that before my chivalrous friends attack in full force the position of 'Acernus,' they had better be sure that they know where to find him.

For the Churchman.

THE NASHOTAH MISSION.

Rev. and Dear Sir.—It was known to some of the friends of Missions and Education in the West, that the Rev. Mr. Breck of Nashotah, contemplated coming to the East, to make a personal effort to raise funds to erect a building, which is now much needed for the accommodation of students, and for school-rooms, and it will be heard with regret by many of his friends that he had abandoned the idea. I take the liberty of sending for publication, a few extracts from a letter received a short time since. They will interest his friends, I hope, in the object. Mr. Breck now has in view, and also suggests a mode by which essential aid may be rendered to the Mission at Nashotah-Lakes, both by individuals and Parishes. The amount requested from each one is so small, that if all the friends of the Mission will join in the effort, the whole amount needed for the present purpose can be easily procured.

The noble perseverance exhibited by Mr. Breck in remaining at the far West for seven long years, often under much discouragement and trial, without once turning back to the home of his youth, cannot but be admired and commended. Nothing, in fact, can bear stronger testimony to his zeal and self-denial; another proof of which is now given in declining the solicitations of his friends to come to the East, as well as to act on any other principle in procuring funds for the Mission, than what has always governed him.

After saying that he had about concluded to visit the East, Mr. Breck writes, "but I have since then been calmly reviewing Nashotah in all its past history, the principles which brought us to the far West in the first place, and the position she now holds, and much to the regret of myself in view of the happiness which I should take, in seeing all my old friends, and many new ones, I have been constrained to give up all thoughts of visiting the East for the purpose of securing funds for this Misssionary School. We have, up to this period, been sustained, though I deny not, not without some suffering; and we have been supported under all obstacles that have opposed us. We have had at all times quite as many Divinity students as we could possibly accommodate. This has not been the case, with not a few endowed colleges of the Church. We have had friends raised up to the aid of Nashotah, that have never seen a Nashotah Missionary, much less heard an appeal from any travelling agent for Nashotah. Faith in God has sustained us, and the influences of God's Holy Spirit have inclined many to bestow upon us their charities, which having been bestowed in faith and received in faith, have been effectual in a far greater degree than thousands that have been given through constraint.

The Rev. ——, brought me a Divinity student this summer, and when here, advised me to raise a thousand dollars by the following means, viz., 'to secure from one hundred persons or Parishes an offering of ten dollars each, which would answer to commence with on putting up additional accommodations." A clerical friend, of approved taste and judgment, Mr. Breck informs me, "is securing for" him, "a plan, by which, for every thousand or fifteen hundred dollars, an addition may be made and yet Ecclesiastical Architecture be preserved": so that he "can for successive years add, according to the ability which God shall be pleased to give" him. "I am altogether in favor of a moderate growth, but to enjoy even this, I am assured that the friends of the Mission must be active for us."

It will doubtless give pleasure to the friends of the Mission to learn that it has received a charter from the Legislature of Wisconsin, and is now regulated by it. "The Instrument," Mr.B. writes, "admits of four Departments, viz., the Theological, (which is the only one, wherein self-support by labor or teaching is allowed) the Collegiate, the Academical, and the primary. The last is equivalent to a Parish school, and has now, forty children from the neighborhood attending it, besides eighteen from the lake towns, who, for lack of buildings are boarded in the neighborhood. These are paystudents, and are the seed of the Academical Department."

It will thus be seen what extensive good the Nashotah Mission is capable of doing in the cause of Christian education in the West, if Churchmen will but place in her hands moderate means for erecting buildings for carrying on the work. The materials for building are brick, made and burned on the Mission ground, and plans can now be entered upon for erecting a series of buildings, as the means are afforded, which will have some regard to Ecclesiastical Architecture. And they will of course be permanent buildings. It is devoutly hoped that an effectual effort will therefore be made to secure to this valuable Mission, funds, to erect the accommodations now required for her Theological and Academical departments, that by her instrumentality the spiritual desert of the West may rejoice and blossom as the rose.

I may add that an additional Professor has been secured, and has already entered upon his duties at the Mission. In another summer, it is Mr. Breck's intention to resign the Rectorship of St. Sylvanus's Parish, and to devote himself entirely to the Theological and Academical schools. But my communication has already grown longer than I intended. If a place can be found for it in the columns of the Churchman, it will greatly oblige, faithfully,

Your friend and brother,

W.

For the Churchman.

"MORAL REGENERATION."

Respectfully addressed to "ACERNUS" and "MASTIX."

My dear Brethren.—It is not without a conciousness that I need an apology, and am perhaps committing an unpardonable offence, that I venture on a few words on the subject now under discussion between you, which are designed for your own special benefit.

I do not propose to enter the lists as a disputant, nor to hold the balance between you at all. I readily confess that I do not know whether I have the good fortune to agree with either of you or not—nor, in fact, do I know, precisely and definitely, what are the respective views you are contending for.

But, though I have not the remotest suspicion who either of you are—or what are the names by which you are known on earth, I have no doubt of your sincere love of THE TRUTH, and that, *therefore*, you will take as kindly as they are meant the suggestions which I am about to make for the sole object of helping to the discovery of the truth.

In my humble opinion you have dashed into the midst of your subject without paying sufficient attention to the proper preliminaries.—For that reason I do not understand, at all times, what you are after—nor do I see any prospect of a termination to your discussion. Permit me, then, to call attention to those preliminaries.

In the first place, "*generation*" and "BIRTH" are facts of physiology, and these words when used in relation to those facts are used literally. But when applied to any spiritual moral or psychological phenomena, they are use figuratively, or metaphorically.

We may, therefore, for the present, dismiss entirely the physiological facts, and ask if the terms used to denote them, had, at the time when they were used by our Saviour and the the New Testament writers any received and established signification when used in relation to spiritual and psychological phenomena.

I assume that they had. If any one doubt the fact, let him consult LIGHTFOOT's *Exercitutiones* on Math. iii. 6, and John iii. 3, 5; and SCHOETGEN's *Horæ Heb* and *Talmud.* 2 Cor. v. 17, and WETSTEIN's New Test in the above places.

The established metaphorical meaning of those words and their cognates was the admission of a Gentile into the Jewish Covenant.

This, of course, could not be *in terminis* their measning as used by our Lord and His Apostles—for the distinction between Jew and Gentile, upon which it was founded, had ceased to exist—and admission to the *Jewish* Covenant was not what they were advocating. But, *mutatis mutandis*, the expressions as used by them must denote the admission of one into the New Covenant, or, in other words, to make him—in outward profession (for I assume no more than this now)—a Christian.

Now I state, in the first place, that these terms, in this meaning of them, are applied to Baptism in the Christian Dispensation. My proof is John iii. 5, 2 Titus iii. 5, "*born of Water*," and "*washing* [Font] *of regeneration.*" The Greek word in the last passage, as every scholar has doubtless observed, denotes not the act of applying the water—but the vessel in which it was contained—or rather, probably, both the vessel and the water.

In this I suppose, dear Brethren, that you are both agreed—to wit—that Baptism is called, in the Scriptures, "*new birth*," and "*regeneration.*"

Here, then, we have a clear and distinct starting point. Baptism is called regeneration, and the established sense of this metaphor, when it was first applied to Christianity by its Founder, was the admission of one into the pale of the Covenant with God.

Now we come to two other distinct questions —(1) Are the terms "*new birth*," "*regeneration*," &c., applied, in the Scriptures, and by ecclesiastical writers of established orthodoxy, to anything else than Baptism? (2) Do the Scriptures teach that forgiveness of original sin, and adoption under the Christian Dispensation, belong to anything else than the regeneration in Baptism?

It was not my design to proceed any farther with the subject, but I will briefly add—

That I admit the affirmative of the first question. Matt. xix. 28, will be regarded as an instance in point. Nay, I believe this general and more indefinite use of the metaphor to be quite common.

But, to the second question, I think that a negative answer must be given. And I refer, without quoting them, to the following texts, Acts xxii. 16, Eph. v. 26.

That there is such a spiritual and psychological phenomenon as "Acernus" calls "moral regeneration," it seems to me cannot be doubted —certainly not, if I know what he means. A man comes for Baptism—he is of middle age —has been profane and an unbeliever—there has been a moral and spiritual change in the man. He is now a believer, and is shocked at the very blasphemies in which, but a few months ago, he freely indulged. In a vague sense his change might be called a moral regeneration. But have his sins been forgiven? Is he a child of God, and an inheritor of heaven? Clearly not.—See Acts xxii. 16., when it appears that this was the case with St. Paul three days at least after his conversion or "moral regeneration." Again, a child is baptized in infancy—but subsequently wanders off in the ways of sin and ungodliness. By-and-by he comes to himself—repents of his sins and returns to the ways of godliness. Was he not a child of God before—regenerated and born again into His spiritual Kingdom? I suppose that neither of us, my brethren, will deny that he was.

If, therefore, the fact to which I suppose "Acernus" refers, may be called a "moral regeneration," it is not the regeneration that brings one into the Kingdom of God—washes away sins and makes us children of God. Of itself (without Baptism—if it preceded that Sacrament; and without confession with purpose of amendment, and (perhaps) absolution, if it take place after Baptism)—it neither is, nor is the sign of, forgiveness of sins and acceptance with God.

With regard to John xi. 52, I can see no difficulty in admitting that there were *then* children of God—both Jews and Gentiles—who had never been born again in Baptism—for Baptism was not the Sacrament of regeneration until after the prediction of the High Priest to which St. John refers. If, then, we admit that previous to the institution of this Sacrament there were children of God in the sense of the words now intended—without Baptism—it is no proof that there may be now children of God in the same sense of the words without that Sacrament. When the Gospel has been preached, and the Sacrament may be had—Our Lord's reply to Nicodemus, John iii. 3, 5, was undoubtedly prospective in its application.

With regard to such passages as 1 Cor. iv. 15, and Gal. iv. 19, I cannot see any difficulty in them. They are figurative expressions, not having, that I can see, any immediate connection with the established signification of the words new birth, &c. A careful analysis of the physiological facts from which such phraseology is borrowed, would save all trouble. St. Paul, by preaching the Gospel to the Corinthians, was the instrumental cause of their being brought to the new birth and the estate of Christians. Hence he says he had begotten them. He had had great anxiety for the Galatians when he first preached the Gospel to them, whereby they were brought into being *as Christians*—and now he was having a similar, and perhaps greater, anxiety for them, and, therefore, he "travailed in birth with them again." Surely, my brethren, you cannot need to be told that such figures are not unknown to the Scriptures.

I see no reason to deny the parallel between John iii. 5, and Titus iii. 5. We have seen that in the established signification of the metaphor, Baptism with water in the Name of the Trinity is the Christian Regeneration—washes away sins—makes one a child of God and an inheritor of the Kingdom of Heaven. This I say is proved of the Regeneration in Baptism. And this Regeneration is undoubtedly spoken of in John iii. 5, and Titus iii. 5. Do the expressions "born of the Spirit," and "receiving of the Holy Ghost," mean anything more than is implied in that Regeneration which is in Baptism? If "Acernus" thinks so, it is competent for him to prove it. And the burden of proof is most unquestionably his. I admit the parallelism—but see no reason for admitting that anything more is meant in either passage than is conferred in Baptism. But the point cannot be proved by showing that continued improvement—growth in grace—repentance and amendment are required of those that are baptized—nor that even some spiritual change is required besides that which is required in Baptism. The spiritual facts of conversion, of which I have spoken as taking place sometimes before, and, at others after, Baptism—may be admitted to be genuine, and, if you please, essential parts of one's Christian experience—but when this is either proved or admitted it is not shown that they are called in the Scriptures a regeneration—or are referred to in John iii. 5, and Titus iii. 5.

But the primary fact in this discussion, which we must neither let slip nor lose sight of, is that Baptism is the Christian Regeneration—so proved and admitted. Conversion may be a distinct thing—Sanctification may be a distinct thing—Repentance may be a distinct thing.—But I apprehend without Baptism preceding it, there can be no such thing as Sanctification —and that neither Conversion nor Repentance are of any spiritual advantage to one without Baptism—"when it may be had."

If, then, we admit, as I certainly do, that a Conversion, or a searching and thorough Repentance, may have been called a "new birth" or a "regeneration," we neither gain nor lose anything thereby, except in the point of clearness or obscurity of terms.

It seems to me that the opinions of men had better be pretermitted for the present and the discussion confined to the Scriptures. If they do not teach two regenerations under the Christian Dispensation—the statements of uninspired men must either be considered as in harmony with the Scriptures, or dismissed as erroneous. On a point like this Scriptures cannot fail to be sufficiently explicit.

Again, dear brethren, begging pardon for having interfered with a discussion that is in abler hands than my own, I beg to subscribe myself

Very truly yours,

CONTRIBUTOR.

P. S. I have just referred to CHRYSOSTOM'S Homilies on 1 Cor. iv. 15, and Gal. iv, 19—and find he has given the interpretation proposed above—from which it is most likely that I myself derived it. "He said not, 'I have preached the word'", but *I have begotten*, using the words of natural relationship—for his own care at the moment was to show forth the love which he had for them; "for they, indeed, received you from me and added incitements; *but that you are believers at all came to pass through me.*" This is St. Chrysostom's paraphrase, Hom. xiii., on 1 Cor. iv. 15. On Gal. iv. 19, he says—"He [St. Paul] resembles a mother trembling for her children. . . The cry which he utters is far more piercing that that of a woman in travail. Behold his paternal tenderness—behold his despondency, worthy of an Apostle—'Ye have defaced the likeness, ye have lost the kindred, ye have changed the form, *ye need another regeneration and refashioning.*" But observe Chrysostom says only, that they *need* it: he does not say that they were having it, or could have it. It is doubtless the language of hyperbole to state strongly, so sadly they were degenerated.

For the Churchman.

ON REGENERATION.

Mr. Editor.—Permit me to say a few words on this much agitated subject, as I may be able to throw light upon it.

In the first place I object to the term "*baptismal* regeneration," because there is no other regeneration than by baptism. For the same reason I object to "*spiritual* regeneration." Spiritual is opposed to carnal, and there is no carnal regeneration. For these good reasons we ought to confine ourselves to the use of the word regeneration, without any qualifying adjective annexed; for it is one thing and no more, even as there is but one baptism, by which regeneration is effected. The term "spiritual" is grossly misunderstood and misapplied by many. It is used in the sense of intellectual, or mystical, or some such. Before the Incarnation the fact of a spiritual *human* person was impossible. Persons are before things; so spiritual things depend upon the fact of spiritual persons. The Jews had no spiritual things, but only types and shadows of them, as they were not spiritual persons. The first man, Adam, was made a living soul; the second Adam was made a *quickening Spirit*, because He was *begotten by the Holy Ghost*, and so made the Head and Father of the regeneration. None were regenerated by Him till after the Ascension, when, by the promised gift of the Father, He shed down the Holy Ghost, being then come to the fulness of spiritual manhood. For the Holy Ghost was not given till Jesus was glorified. And *Christian* baptism immediately commenced, and in it regeneration, through the instrumentality of the Church. Before that Day she existed solely in the Person of the Son: on that Day He gave Her an actual existence, and by her put forth power unto regeneration, through the Holy Ghost.

In regeneration, and by it, we are made "partakers of the divine nature," and by this means only we become spiritual persons. In natural generation we have human nature: in supernatural generation we receive the Spirit of God, or the divine nature, in the form of life. It is a Person that is regenerated, and not a nature. We should be willing to be taught by God's method. He uses the natural as the best method of instructing us in the spiritual. Human nature, or the divine nature, has no existence out of a person: and when we are regenerated it is by the act of a living person in his own likeness or in and by another nature, in which sense he did not before exist. As nature teaches, it is one single act, and a person, not a part of him, is *re*-generated whole and entire, In this, as a new nature is given in a person, it comes in the form of *life* ("life from the dead"): not in the sense of "life and conversation" or continuance of active being, but in the form of a living substance irrespective of action, but capable of feeling and action, and a *course of life* afterwards. It is the commencement of a personal existence; even as when our Lord was begotten of the Holy Ghost in flesh, it was the commencement of the personal existence of God and man in one Christ.

I have seen speculations upon an ecclesiastical and a spiritual regeneration,—an external and an internal regeneration, assumed to be effected at different times and by different means. They are but carnal reasonings seeking to evade God's truth. If you will, regeneration *is* ecclesiastical, because while God is our Father the Church is our mother: and she is spiritual in her essence as standing in spiritual persons, or she has lost the Holy Ghost and is under eternal damnation; which God forbid!

For these reasons I reject the notion of a *moral* regeneration. I can find no foundation for it any where. The word has reference to *attributes*, to adjective qualities of substances, or of substances in persons or, to personal condition and behaviour; and ought not to be placed on a level with the generation of a person into existence and passive life.

Pagans have ever been as intellectual, and as philosophical, and as mystical and enigmatical as the most perverted Christian The old Adam is fully as competent to all such follies as the apostatized Christian. All such things as their intellectualisms are quite as worthy of being called spiritual as the great mass of drivellings we hear now-a-days. A man is spiritual, not by being under a power, as any pagan may be, but by being begotten again by the Holy Ghost proceeding from the Father and the glorified Man, and so being one with the Father and the Son in the community of the divine nature. The Holy Ghost fell on Cornelius; but this no more made him a spiritual person than it made Balaam such. But it indicated the mind of God in the matter; and so Peter commanded him to be baptised. An intellectual person is not to be confounded with a spiritual person: but it is now the fashion to call any person spiritual, not because he is baptised—because he can speculate and wire-draw any sort of sentimentality,—which are the operations of the mere "fleshly mind" or intellect.

There are three stages or degrees of the grace and operation of God, the succeeding always including the preceding. The pagan stands in the covenant made with Noah, and has that which enables him to become either a Jew or a Christian. The Jew had more than the pagan; and Judaism led to Christianity, the highest of all. But the patriarchs and the Jews both had grace unto faith, morality, and righteousness by the Spirit of God which was with them; but they had no regeneration of any kind. None of them were "partakers of the divine nature," and so they could not be spiritual. They each had a human spirit, and in consequence had intellect and understanding as Adam had; but they were not spiritual, for the Word was not made flesh to make them so. And the faith and divinity of those who so fight against baptism are not higher than Judaism. They will not rise above the flesh and take their stand in "heavenly places," as they ought to do: and many of them say that Abraham was as spiritual as was St. Paul They thus confound the two dispensations, and equalise and indentify their privileges as one in all things.

We know that God can regenerate persons without the use of ordinances as we see them: but He cannot except *through manhood*, in the Person of his Son. But this is quite beside the question. We have to do with His ordinances; and if we reject them we reject Him: if we explain them away we take from His word.

There is but one baptism; and by it we are baptised into both the death and resurrection of Christ: buried with Him by baptism into death and the crucifixion of our flesh; and risen with Him by the faith of the *operation* of God. Here is expressly asserted the actual personal operation of the Holy Ghost in the article of baptism, by which death unto sin is effected, and regeneration unto righteousness in the life of the divine nature. There is no word about "rightly administered," or any supposable contingency, but the naked thing is shown. There is no *if* in the question at all, nor the verity of the present fact made dependent upon any after consideration: so that it is right to say of every baptised person that he *is* regenerate; that he *is* dead and risen; that he *has* the Holy Ghost life, that he *has been made* a partaker of the divine nature, and made a member of the body, of the flesh, and of the bones of our Spiritual Head. And the damnation of apostates proceeds upon these facts. God reaps not where He sows not. He calls none to account who have never had any privileges. He cannot have rebellious children till after He has children. He cannot have children in Christ without regeneration. He can cut off from the vine no unfruitful branch till it has been made a branch and so made capable of bearing fruit. Some men have a notion that if grace is given it *must* prevail.—Some think that men must be good and worthy, in a Christian sense, before God regenerates them; whereas St. Paul makes the death of the old man, and the rising into spiritual life, to stand in, and to commence in, the article of regeneration. The dead cannot do the works of the living, and so men must be made *alive* unto God through Jesus Christ by receiving life regenerate, or they cannot live at all.—Power in life is given whereby to hold the flesh impotent, to mortify and crucify it, and bear the cross, and *so* achieve the victory. *We* cannot have the Holy Ghost, and the powers of the world to come, nor do despite to the Spirit of Grace, nor crucify the Son of God afresh, if so be we receive not of God in the way of His ordinances. But if we do, then are we accountable.

CATHOLICUS.

For the Churchman.

MORAL REGENERATION.

Mr. Editor.—Your last paper offers to your readers two more champions; and they both enlist themselves against the doctrine of "the two regenerations."

The first of them, "Athanasius," directs his pen against "both Mastix and I. H. H.," for not presenting a line of argument which he deems conclusive: to *them*, therefore, I leave this their recruit. And, as he alleges that "the words 'moral' and 'regeneration' are incompatible with each other", and that "moral regeneration" is as unintelligible as a scarlet tune," I further commend him to the logic of "Fides Formata," who holds it "demonstrated clearly that there is a moral regeneration," for "the unconscious babe is the subject of a change essentially moral, . . . in being regenerate." The doctors differ!

Unfortunately, the other volunteer, "Fides Formata" sets out with an egregious mistake. He affirms that Acernus has founded his *induction*, not only on Scripture, but likewise on 'the Fathers, the baptismal office, and the Articles,' adding that this "is too well understood to require proof." The very prattle of gossips—"well understood"! I have often exclaimed internally, with the friend of Job, "let men of understanding tell me"—in the hope that they had "understanding" enough to "understand" a fact; and Job, with all his patience, "understood" nothing less. The "induction" spoken of by Acernus, and offered in the "Essay on Regeneration," rests on SCRIPTURE ALONE. There the "theory" is entrenched, in "the Volume of the Book". And the additional reference to Fathers (and moderns), and Offices, and Articles (and to the Apocrypha and the Homilies too), is but gathering much consent, voluntary or involuntary, to the induction,—is but showing where there are skirmishers to be driven off, and outworks to be carried, before the scriptural entrenchment can be reached.—I take for granted that "F. F." will rectify this error.

It would be both unphilosophical and impious to rest an *induction* on scripture mixed with anything else whatever: not even the most perfect catholicism is entitled to *this* position; it *can* be nothing more than a valuable collateral support. But scripture, unmingled with aught besides (however differently "F. F." may opine), is the very field for a pure induction; and if intimations are like facts in science, and nothing more is to be fixed, there a science to be discovered, a well-considered induction from the bible gives the highest moral certainty, then human science must be content with an amount of certainty greatly inferior. Strange enough, while "Fides Formata" strenuously decries "induction" in theology, he admits "evolution and development," "unfolding a dogma," and even "deduction"! as if all these were not, practically, nearly the same thing! With this distinction, however,—that *induction* is the appropriate term for the whole possible investigation of facts or truths, through the most inclusive survey of the ground from which a "deduction, evolution, development, unfolding" is made. Half a dozen texts, or in fact a single one, will serve for a "deduction," while scores upon scores of texts must be examined and pondered, compared and harmonised, in order to an "induction." Can "F. F." name a "development or deduction," on the subject before us, which, as an intelligent being, he would call for the endowment to the Supreme Intelligence, he would set above the copious "induction" in the "Essay on Regeneration"? Will he, or his friends or foes, tractarian, or "high and dry," or puritan, answer it intelligibly, inductively, or with any reply other than the puny one of "unfolding" a digital count of texts, or appealing to an assumed catholicism, in which, however, the "maple-seed" may be detected, or to later authors, in whom that talismanic emblem lies broad-cast? My referring thus confidently to the "Essay" will, I trust, find an apology in the sweeping attack on its vital principle: no option seems left me.

"Scriptural induction" must be demoniacally powerful, if "Fides Formata" can by it "prove two Gods"; shocking! with awe I speak, but I *must* declare that not Jehovah Himself can do that,—"He cannot deny Himself." Had "F. F." said that a "*de*duction" from only some two or three scriptures could seem to do it, he would have been nearer the truth. And when *he* has found in "Arius" a "scriptural induction" of the sub-divinity of Christ, I will undertake to show him, that instead of "induction," it was a stifling of the word of God.—Piety and philosophy unite in demanding that *such* an imputation be tested at the very fountain-head. Besides, if Arius could do this, it can be done again, and we ask "Brooklyn" to reproduce the Arian "induction".

"Fides Formata," satisfied that I "demonstrate clearly that there is a moral regeneration, infers (he will not *induce*, even from scripture, but he *infers*) that the regeneration of baptism is moral": *i. e.* he *assumes* that there is and can be but one regeneration, the exact point in dispute, and that one pertains only to the font,—a rather loose "inference"! Yet he agrees that there are "those who being *un*baptised are called children of God . . . . they are so in an imperfect but real sense". Now, those who are "called," in scripture, God's children, *are* such, whether the "real sense" be conceded or not; and God's children (beyond his creative paternity) are, of course, regenerate; so that "F. F." fairly yields the point,—some of the "*un*baptised *are* regenerate; and thus my query concerning the "scattered abroad" obtained a favorable decision, which is virtually the complete victory. As to the "imperfect sense" of their regeneration, *that* gives no embarrassment to the theory which distinctly affirms that the moral new birth is not perfected till the latest "change" of the probationer-soul "from glory to glory",—or, if you choose, till the *third* regeration of the saint, the final new birth into the glory celestial.

Two more of my queries, those concerning the Corinthians and Galatians, are in effect conceded by "Fides Formata", *all* the positive appeals of Acernus to scripture being thus granted. He allows "the birth again of those who already are regenerate", and declares that it is "by the restoration of love and faith, forfeited or obscured"; but he would "identify it with that first infusion of divine charity" made (he thinks) in baptism. This "birth again" he determines to be "a thing most real", not figurative. Now, if there be *only* the regeneration of the font, how *can* there be a subsequent regeneration or "birth again", and that not metaphorical, but as "real" as the former, without a repetition of the font? A person who recovers from fainting, or from a critical malady, is *figuratively* new created or even new born: but nobody imagines that he is "really" so: that would be an altogether different thing from mere recovery. Just so, the successive moral new births, inasmuch as they are "real", are more than "restorations" of moral life, they are *new gifts* of *new* sanctifying vitality not conferred before.—By the way, let me remind "F. F." that the "quickening of the dead" is entirely distinct from the "first gift of life"; it is, as before mentioned, part of the third regeneration, by which we become "the children of God, being the children of the resurrection".

"The seed-leaflets of the maple,"—alas, what trouble they give! The friendly Mastix would adjourn the re-appearance of them till the spring. Worthy I. H. H. discovers in them an argument-yielding analogy (!) absolutely typifying the regeneration of body and soul. And now, the learned "Fides Forata" finds in them "the unity of adoption and renewal," because they are "one germ of one distinctive arboreal life". The "*unity* of adoption and renewal", *i. e.* the 'identity of the baptismal and the moral regeneration', is the point at issue; and to go to the forest for "arboreal" proof or "arboreal" analogy, is a mere and naked *petitio principii*. I have twice disclaimed the employment of the "maple-seed" for any sort of "inference" or "deduction", declaring that I used it as only an apt and vivid illustration of the involution and unconscious confounding of a twofold doctrine in a single one. In this function, the emblem appears to have succeeded beyond expectation; and happily, it is a success that attempts at analogizing cannot overthrow. Strange, that a tender little seed, without a single thorn, should be as annoying as the nettle itself, to those who *do* believe in a *distinct* moral regeneration, but *will not* discern that such a doctrine lies hidden in their creed.

Yours cordially,

ACERNUS.

THE CHURCHMAN.

New-York, Saturday, Dec. 23, 1848.

Our last English Papers inform us that the Hon. and Rev. Baptist Noel—the idol and one of the principal leaders of the Low Church Party, has seceded from the Church, and joined the ranks of Protestant Dissent. The Church and State question is the cause assigned for the step. The English Churchman thinks it will do good as showing the "Evangelical" clergy that one of the most able and amiable of their class finds his position practically as well as theoretically, untenable—that Dissenting principles, if honestly held, and honestly carried out, are utterly inconsistent with an honest performance of those duties which the Church imposes upon her ministers. "For ourselves" says the Guardian, "we have not one unfavorable comment to make upon the fact itself. Mr. Baptist Noel never has held, and does not now hold the doctrines of the Church of England, and that being the case, it is far better that he should leave her, than that he should stay in her."

We are a little curious to see how those among us to whom Mr. Newman's secession in the opposite direction was such a damning proof, and sign portentous, will bear themselves under Mr. Noel's "*perversion.*"

The sucessor of the late admirable Bishop Mant has not yet been appointed. It is stated that there will be some difficulty in filling the see, in consequence of a charge due to the family of the deceased prelate, amounting to a large sum.

Rome has been the scene of another revolution, stained with blood. The Count Rossi, the Papal Prime Minister, was basely assassinated, as he was entering the Chamber of Deputies. The murderer was not apprehended, and while the Count was expiring in an adjoining room, the Deputies, to whom the intelligence had been conveyed, remained in their places, the President opened the sitting, the minutes were read, and the roll called as if nothing had happened! The next day, the mob proceeded to the Quirinal Palace, and demanded a new ministry, the declaration of war, &c. The Pope's Swiss Guards resisted them. The Diplomatic body also entered the palace to protect the Pope by their moral influence. The mob endeavored to set fire to the gates, but a few shots from the Swiss caused them to retire. Soon, however, the civic guard, the line, the Roman Legion, numbering some thousands, invested the palace in order of battle, and commenced a regular fusilade against the windows. The Swiss were overwhelmed. The Pope's Secretary, M. Palma—was shot in the breast. Submission was thus compelled, and, under the duress of arms and fear of personal danger, the Pope appointed as his ministry the very men who had got up the conspiracy. The Swiss were sent away, and the National Guard placed in the Castle. The authority of the Pope is a nullity. Under the apprehension of personal danger to the Pope, and in consequence of his reported flight, General Cavaignac despatched four steam frigates, carrying 3500 men to Civita Vecchia, for the purpose "of securing the liberty of his Holiness and respect for his person." The rumor of his flight, however, proved unfounded. He is still at Rome, apparently satisfied with the new movement of things, and pleased to find that the order of his Capitol had been so speedily restored. In the Deputies, a proposition has been made to assure the Pontiff of the fidelity of that Chamber—but when put to the vote, it was rejected.

A more melancholy, heart-sickening page in the history of the present revolutionary movement on the Continent we have not read. There is not one redeeming point, if we except the fidelity and bravery of the Swiss Guards. Treachery, murder, savage hard-heartedness, and cruelty on the one side--and on the other, what atleast appears as the most contemptible pusilanimity.

The Combatants: An Allegory, by the Rev. Edward Monro, Perpetual Curate of Harrow-Weald, author of the Dark River. From the London edition, with engravings, executed by B. F. Childs, from original designs by Darby. General Protestant Episcopal Sunday School Union, Daniel Dana, Jr., agent, Depository 20 John-street.

This beautiful little volume appeared in time to claim a place among the gift books of the season. It is worthy of the reputation of its author, and equal to any of his previous productions. It cannot fail to be useful. It designs to illustrate the dangers and difficulties of the Christian life, by a series of sketches of youth struggling and contending for freedom, against the Dark King and his host, in the sight of the celestial Prince and his attendants. Its author has succeeded in imparting the most salutary kind of warning and instruction, in a truly fascinating form. So great is the interest of the volume, that we know of instances in which the most thoughtless, and even habitual disregarders of the subjects of divine revelation, have had their attention rivetted by the fascination of the story, from the beginning to its end. The advantage is, that no one can read it without discerning its spiritual import, and imbibing the lessons it is most important for all to receive.

In its mechanical features, it is like all the volumes which Mr. Dana has superintended, while in the course of publication, and justifies his reputation for discriminating neatness, and a taste which approves of simple beauty, in preference to gaudy pretension. The designs which illustrate the volume, are happy and well suited to their place. We are told that an entire edition has been sold already.

Up-Town Book Store.—We have received from Mr. Kernot, proprietor of this select and thriving establishment, 633 Broadway, his Christmas list for 1848-9. To those who are acquainted with Mr. K., we need not remark, on the judgment he has displayed in the selection of his stock of elegant and rich gift-books, for this season of presents; but to those who are not, we can recommend his store as a repository of choice literature

The Literary World, published at 157 Broadway, by Messrs. E. A. & G. L. Duyckinck, enters upon a new volume with the new year. It contains a great variety of original matter, and numbers among its contributors, some of the ablest pens of the day. The contents have always something of permanent interest in early reports of learned societies, as the Ethnological, the Historical, and others. A series of papers is in course of publication on architecture. There is much variety and much agreeable matter in a very elegant form for preservation. As a single number of the Journal is sent gratis to every person desiring it as a specimen (with a view to subscription), we recommend our friends who may wish a literary journal, conducted with taste and refinement, and in a spirit never unfriendly to the Church, to test its qualities for themselves.

Heman's Young Ladies' Reader: Clark, Austin & Co., New York. By T. S. Pinneo, A.M., M. D. 480 pp. 12mo.

A book of Selections, in prose and verse, for female schools, well arranged and neatly printed.

The title of the work is intended to express the compiler's respect and admiration for the writings of Mrs. Hemans.

Bracebridge Hall, complete in one volume: Putnam.

Irving is always delightful. The pictures of English life and scenery, romantic tales and travelling sketches, in this volume, have never as yet been approached by American writers, and rarely by the best English authors of this century, in the same department.

Lady's Annual, 1849. Edited by Emily Marshall. 16mo.

Juvenile Scrap Book, 1849. Edited by Grandfather Merryman. 18mo. Appletons.

Two pretty little Gift Books, made up of the kind of matter that generally finds its way into works of this class: filled with Illustrations, and handsomely bound.

The first mentioned is intended for quite young ladies, apparently, and the second for still younger children.

Friday Christian: or, the First-Born on Pitcairn's Island. 138 pp. 12mo.

Happy Children: A Tale of Home, for young people. 204 pp. Square 18mo.

Book of Animals: By T. Bilby. Illustrated with twelve designs. 200 pp. Square 18mo.

Aunt Fanny's Christmas Stories. 139 pp. Sq. 18mo.

Little Annie's First Book: chiefly in words of three letters. 126 pp.

Mamma's Bible Stories—for her little boys and girls. 190 pp.

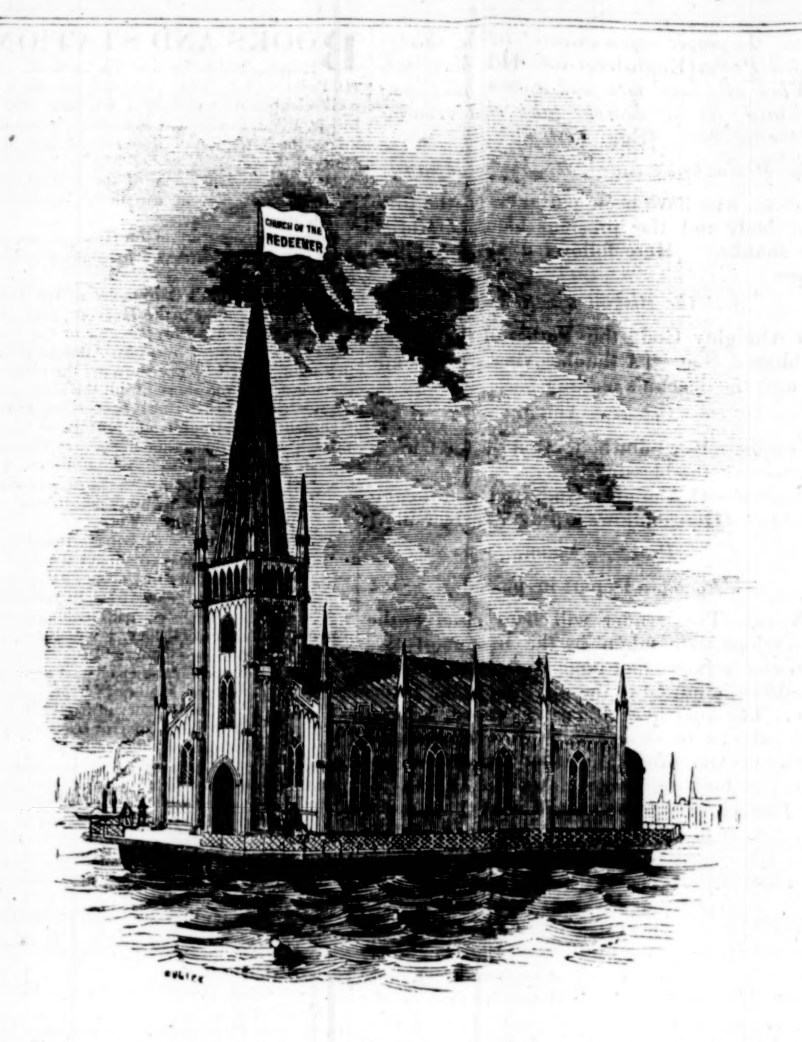
We have received the above budget of Juveniles from the Messrs. Appletons, who, at this season, do not forget the wants of their young customers. A sentence or two upon each of these little books, will comprise all the criticism they require.

The kind and generous spirit of the compiler of the first book on the list (i. e., his desire to give the proceeds to the Gov. Clark Mission, in Missouri), hallows the act of authorship. We should imagine, from a hasty view, that *Friday Christian* would be a very popular book with the lovers and readers of books of adventure.

Happy Children and *Aunt Fanny's Stories*, are for children, older than *Little Annie*, who is supposed to have arrived at such a pitch of erudition as not to be frightened by words tri-syllabic.

The *Book of Animals* is a useful and interesting manual for boys. Pictures, and Menageries, teach children Natural History, better and more agreeably than Buffon and Cuvier instruct their fathers. Some of the designs are quite spirited.

Bible Stories, are best told in the Bible. We are no friends to such compilations in general, but the present appears to be well intended, and executed with skill.



THE FLOATING CHURCH OF THE REDEEMER, PHILADELPHIA, FOR SEAMEN AND BOATMEN.

The beautiful edifice of which the above is a correct representation, now floats on the waters of the Delaware river, at Bordentown, and in a few weeks, we are informed, will be towed to Philadelphia, and moored permanently at one of the wharves designated by the city authorities, for the benefit of the seamen and boatmen who frequent that port. The seats are all to be free

It was designed and built by a self-thaught Architect and Builder of New-York, Mr. Clement L. Dennington, for *The Churchman's Missionary Association for Seamen* of the port of Philadelphia, and does much credit to his good taste and skill. It is a chaste design for any religious edifice on land or on the water, and in beauty of proportions can hardly be improved. The interior decorations are executed by those distinguished artists of our city, H. & O. Ficht, father and son, who painted in fresco the ceiling of the Floating Church of Our Saviour, in New York, which has been so much admired.

It will prove a great novelty and ornament in our sister city, where so few spires are to be seen, and located at the foot of one of her level streets, will be discerned at the distance of a mile in the centre, from its locality. We see by the published documents of the Association, that the following gentlemen compose the Board of Managers, by whose efforts the edifice has been erected, assisted by benevolent individuals of that city, who feel an interest in the religious benefit of the class for whom it is intended. Right Rev. Bishop Potter, D. D. James C. Booth, William C. Kent, John M Collum, Isaac Welsh, George Colhoun, G. B. Mitchell, Edward L. Clarke, T. R. Wucherer, Joseph R. Massey, Joseph E Hover, William G. Allen, James M. Aertsen, George S. Twells.

The Chaplain in charge of this Church, we are told, is a gentleman eminently qualified for its duties—the Rev. Mr, Trapier, formerly a lieutenant in the navy, and now an ordained minister in the Episcopal Church. We wish him success, and God's blessing on his labors.

The building is firmly fastenad on a substantial deck, 38 feet by 90, with guards extending 8 feet outside around it, and resting on two boats of 80 tons each, placed 10 feet apart, strongly connected together. It will seat 500 persons, and will have a fine toned organ and bell. The top of the spire is 70 feet from the deck, and the edifice is 3[illegible] feet wide, by 85 long, including the vestry at the back end. It must be an interesting sight, to see it filled with devout worshippers, of the class for whose gratuitous use it is intended.

From Messrs. Stanford & Swords, we have received: Cecil and his Dog. 290 pp. 12mo. Prettily Illustrated; a Translation from the French. And, from Collins & Brother: Our Cousins in Ohio. By Mary Howitt. From the Diary of an American Mother. 18mo. 251 pp. The name of the writer is a warrant for the agreeableness of her work, which we have not had time to read.

Home for the Holidays: and, Uncle John's Fancy Picture Books. Appletons.

The first of these is a thin quarto of 32 pages, profusely illustrated, detailing the history of a vacation; and the Picture Books are six little manuals, on cards, that draw out and fold up, admirably printed.

The Church Almanac, third edition, is now published with the statistics and Clergy List corrected to the present week. It ought to be in every church family. It can be had of Mr. Butler, Church Depository, No. 20 John st.

Contrary to our usual custom, and at the urgent request of the Rectar, we have allowed a picture of the Church of the Redeemer to appear in our paper.

Foreign Intelligence.

[From our late English Papers.]

England: *Baptism.* There has been a remarkable movement in Rochdale respecting the sacrament of baptism. Almost every Sunday there are adult baptisms in this church. There have been no less than forty from January to the present month in this year, and in previous years many others have occurred.

Handsome Donation.—The Marquis of Exeter has presented the munificent sum of 500l. to the Additional Curate's Society, in consequence of a statement to the effect that unless a great increase take place in the society's income before Easter, 1849, the terminable grants, forty-six in number, must all expire.

Scotland: *Bishop of Glasgow.* On Sunday last, an intimation or order by the Right Rev. W. J. Trower, the Lord Bishop, was read in St. Mary's Church, Glasgow, and in the other churches throughout the diocess, appointing the prayer usually offered up in time of sickness, &c., to be read with the morning and evening prayers, until circumstances occur which may render it unnecessary. The intimation bore further, that as the occasion required more frequent public worship, all churches in the diocess should be opened for prayer on Wednesdays and Fridays, at eleven o'clock each day, till countermanded.

France.—*The Bishops, and the election of President.*—The Bishop of Quimper, as well as the Bishop of Orleans, has given in his adhesion to the cause of General Cavaignac. The Bishop of Langres and the Abbe Leblanc, who are both members of the National Assembly, have, however, published letters in the newspapers, contradicting the letter of the Bishop of Orleans, in which that right reverend prelate took upon himself to declare that the bishops and ecclesiastics of the National Assembly were unanimous in favor of General Cavaignac. The Abbe Leblanc not only declares that such an announcement was unwarranted, but he reminds the Bishop of Orleans, that, when it was stated in his presence that General Cavaignac offered the best guarantees to religion and more claim to business than any other candidate, he (the Abbe Leblanc) "gave an opinion which was very different in its character."

The Archbishop of Paris has addressed a circular to all the clergy of his diocess, on the duties which devolve on them at the approaching election of a President of the Republic. The archbishop declares that on an occasion of such immense importance to the general weal as the election of a President, their political duties are as obligatory on the clergy as upon all other classes of citizens, and that they ought not to abstain from doing their duty. He therefore lays down that it is the duty of every man, in the first place, to vote; and, secondly, to vote according to his conscience. As to the conduct which the members of the clergy ought to hold, the archbishop reminds them that they have the right to support any candidate they choose; but that they ought, at the same time, to avoid making the question a party one. Cardinal Bonald, the Archbishop of Lyons, and Cardinal Dupont, the Archbishop of Bourges, have issued similar circulars. They are conceived in the same spirit, and inculcate the conclusion that the members of the clergy have, as citizens, the right and duty imposed upon them to vote for the candidate who appears to them to be the most deserving; but that they ought, above all things, to abstain from placing the influence attached to their religious character at the service of a party. These circulars are not all so favorable to the cause of General Cavaignac as the partisans of that gentleman had hoped; and they are even considered by some as being more hostile than friendly to his pretensions. On the other hand, the Cardinal de la Tour d'Auvergne, who is Bishop of Arras, has issued a circular to the clergy of his diocess of a very different character. He commences by declaring that, believing that the finger of God was manifested in a remarkable manner in the revolution of February, they ought to forget the manner in which some people endeavored to turn it to their own profit, and, seeing the action of Providence in the affairs of this world, they should, in electing a President, look to the only means now left to insure the restoration of order, tranquillity, and peace, and the maintenance of religion. He therefore calls upon them to beware of the vain boasting and fallacious promises of some men, and to elect the man whom their love of country and their wisdom would suggest to them. He then adds, that when some of the clergy asked him his advice as to the choice they ought to make, the following was his answer:—"The education which I have received, has taught me that gratitude was the virtue of an honest and generous mind. I will never forget our deliverance from the insurrection of the month of June last; besides this, I am the son of a man who has wielded the sword; I have myself borne arms for a time, and I shall vote for a sabre. I know France; I think I will thus serve her, and prove to her that I love her as she deserves."

St. Croix, Christiansted, Nov. 28, 1848.

Rev. and Dear Sir.—The Honorable and Right [illegible] G. Davis, Lord Bishop of Antigua and the Leeward Islands, arrived here on the 10th instant. His Lordship preached in St. John's on the Sunday following; and on Tuesday, the 14th, confirmed 263 persons.

On Friday he confirmed 103 persons in St. Paul's, Frederiksted, and preached there on Sunday, the 19th inst. His Lordship sailed for St. Thomas on the following day.

F. J. H.

In addition to the above, we have received the following interesting account of the consecration of a church in the Island of St. Thomas.

St. Thomas, Nov. 22, 4848.

Consecration of the Episcopal Church.—The ardent longings of the members of the English Congregation, were, after many years of hope deferred,—of aspirations disappointed,—gratified yesterday by the Consecration of the new edifice which they have reared to the worship of HIM, of whom is written:—

"I am, that I am, and he that worships me, must worship me in spirit and in truth."

The Church is built in the style of the modern Gothic, plain and unassuming, free from all florid ornament, as becomes a congregation the majority of whose members are not overburdened with worldly wealth, and both the design and workmanship reflect great credit on the architect and builder **George Tucker**, Esq., who, by his liberality and disinterested labors, has been mainly instrumental in originating and executing the good work. The warmest thanks of the Congregation are also due to the Rev. **Brandegee**, their Pastor, as well as to the Wardens, Elders, and many of the members (especially the female portion) whose persevering exertions in collecting funds deserve the highest praise, and who yesterday must have reaped their rich reward, in the glowing satisfaction they felt in hearing the sublime service of the Episcopal Church within a Temple exclusively dedicated to that Holy purpose, in this island. The site of the building is not in our opinion a very good one to display its architectural beauty, but we are informed the choice was dictated by prudential economical reasons which could not be disregarded on account of the paucity of funds; the situation, however, is central and convenient, which, perhaps, more than compensates for the drawback to which we have slightly alluded. The sacred ceremony was appointed to commence at 11 o'clock, but long before that hour the building was thronged, but not inconveniently so. The acting Governor, Councellor Berg and suite, Commodore Rohde, Major Holm, Captains Wolff and James, most of the civil functionaries and their families, and the clergy of other denominations, were present at the solemn dedication.

The Right Rev. D. G. Davis, Bishop of Antigua, consecrated the Church *All Saints*, assisted by the Rev. Alex. Bott, the Rev. Fletcher J. Hawley, and the Rev. J. J. Brandegee.

The Bishop, with his Chaplains, was received at the door of the Church, by the Rev. J. J. Brandegee (Rector), the Churchwardens and Trustees, and by them conducted to the Vestry room, where, having robed, he proceeded to the front of the communion Table, and there the Pastor presented a petition praying him to consecrate the Church, which having been read to the congregation by the Rev. A. Bott—the Bishop, followed by the Rev. gentlemen, walked from the East to the West end of the Church and back again, repeating alternately the 24th Psalm. After which, the deed of conveyance having been presented to the Bishop by the Minister—the appropriate address to the congregation, and prayer, being finished, the sentence of consecration was read by the Reverend A. Bott, and signed by the Bishop, after which the service of the day was read by the Rector; on its conclusion the Bishop, addressing the Congregation, said, "That in consequence of there being no pulpit he would avail himself of the privilege of reading his discourse from a much holier place (the Communion Table).

The text was, Psalm 84th ver. 3d.

"Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young: even thy altars, O Lord of hosts, my King and my God."

The Right Rev. Bishop commenced his discourse by pointing out to his hearers the striking resemblance which the psalm out of which the words of the text were taken bore to the 42d. He showed how the Psalmist in both, almost in the same words, dwelt with glowing delight on the great blessings of worship, more particularly public worship; also how they seemed to express the state of mind of one, who having a high estimate and ardent affection for that Communion with Jehovah which on earth the Sanctuary furnishes, is yet by some painful contingency estranged from it. The Rev. Dignitary explained how applicable the circumstances under which David was supposed to have edited this psalm, were to the ease of our Lord in his state of sojourning and suffering on earth for our sins, as also that of the Church, or any individual believer deprived of the opportunities of public worship, and how the devout and pious Christian of every age may fully enter into all the feelings of the devout psalmist; also, that there are seasons in the life of every Christian believer, in which he may have occasion like unto David of old to lament his exclusion from public worship. On this portion of the discourse the Rev. Bishop dwelt at some length, which our intelligent Christian readers who have perused reflectively the psalms quoted can well imagine and comprehend. The Rev. Dignitary, in concluding his impressive and affecting discourse, which was listened to with profound attention by all present, called their attention to the facts that, although they had been for some time without a sanctuary of their own, they had this consolation, that their trials had been mitigated by the facilities afforded them for public worship in other licensed buildings: that now their trials had by the Divine blessing passed away; that in this their own Temple, the the gate of Heaven had been built and solemnly dedicated to Almighty God.

Then followed the offertory—the prayer for the Church militant &c., and the Right Rev. Bishop having pronounced the Final Blessing, the services for this solemn ceremony were concluded.

Having given the foregoing necessarily brief description of the ceremony, we cannot omit noticing the effective assistance rendered by the ladies and gentlemen of the Choir, and Mr. C. K. Dix, who presided at the Seraphim, who, collectively and individually, contributed much to the solemnity of the service, nor can we omit the opportunity of remarking that the utmost order and decorum prevailed throughout, among the numerous persons present of the humbler classes, who attended as visiters, and which we have been assured was highly gratifying both to the Bishop, the officiating clergy and congregation.

We trust we shall be excused, for urging all who have contributed to the good work, by no means to relax their exertions to complete it. Much remains to be done, but no more than they can achieve. Let the recollection that the first stone of the Church was laid on the 1st of May last, stimulate them. The building is cool, well ventilated, and, from being in a retired situation, no external noise can interrupt the devotional feelings. The Right Rev. Bishop held a Confirmation this day, when 150 applicants attended, and renewed the solemn promises and vows made in their names at their baptism.

Domestic Intelligence.

Western New York.—*Confirmation.*—Bishop De Lancey visited Christ Church, Pittsford, on Sunday, December 3d, where, in the morning, he preached and administered the holy communion; and in the afternoon, he preached, confirmed four persons, and delivered an address. The Rev. Mr. Lockwood, the Missionary of the station, read prayers and the confirmation preface, and assisted in the holy communion.—*Gospel Messenger.*

New Jersey.—*Bishop Doane.*—We are much pleased to learn that the Bishop of New Jersey is recovering his health.

The following beautiful reference to his late severe illness is from his own pen in the last number of The Missionary:

The Missionary, in the month now past, was carried far along the road, which none can travel over twice. By God's great blessing on the rarest skill, and an unequalled love, his feet were stayed, and re-established, with reviving health and strength. He asks the prayers of all good people, that these mercies from the Lord, which he acknowledges with a devout and humble thankfulness, may be new motives in him to a better service, to the Church and kingdom of our Saviour Jesus Christ; and means, through grace, the purchase of the Cross, of meetness, when the grave and gate of death is passed, to await, with Howley, and White, and Hobart, and Jebb, and Rose, and Winslow, in the fields and groves, which shine and wave beyond it, the morning of the Resurrection.

For the unnumbered acts and offices of an unmeasured kindness, which have been brought out by this providence, as for the loving record of it which ensues,—and, chiefly, for the faithful prayers of so many true hearts—most grateful thanks are due. May He, from Whom alone it comes, return it, into every beloved bosom, a thousand fold!

Pennsylvania.—The following is "a Pastoral Letter from the Rector of St. Peter's Parish, Philadelphia.—1848-9."

A PASTORAL LETTER, FROM THE RECTOR TO THE MEMBERS OF ST. PETER'S PARISH, PHILADELPHIA.

Dearly Beloved in the Lord,—With the approach of Advent, I present you an outline of the public services which, if God permit, will be celebrated in our Parish Church during the ensuing Ecclesiastical year. You will especially notice that the Lord's Supper will be administered on every Sunday, as well as on the other Holy-days; thus affording frequent opportunities to all such as shall be religiously and devoutly disposed, to receive the most comfortable Sacrament of the Body and Blood of Christ. In view of this fact, allow me, most affectionately, to make a few practical suggestions. The public devotional institutions of the Church, whether daily or occasional, whether appertaining to Prayer or Sacrament, are intended for the spiritual edification of all her sincere members, whose circumstances will permit them to enjoy them. They are means of grace, effective agents in strengthening the soul in its warfare with sin, and in sustaining it amid the changes and chances of this mortal life: they are, therefore, to be thankfully used as often as possible. This is eminently true with respect to the Holy Communion. Its nature, benefits, and the qualifications for its reception, as taught by Christ himself, are clearly and authoritatively set forth by our Church in her Catechism, and in the Order for the Administration of the Lord's Supper.

It is a means of grace, not a test of exalted Christian sanctity; its benefits are the strengthening and refreshing of our souls by the Body and Blood of Christ, not the declaring to the world that we have attained perfection; its requirements are repentance, faith, and charity, not the consciousness of sinlessness; its worthy recipients are such as are distrustful of themselves, the burden of whose sins is intolerable, and whose only hope of pardon is centered in the cross of Christ; its design is to show forth, not our holiness, but the Lord's death till He come; its dignity requires that its celebration be regarded as the chief act of religious worship, the principal purpose for which Christians meet together on the first day of the week. It is the expressly appointed memorial of our Redeemer's passion; for of this venerable mystery, and of it alone, did He say—

"THIS DO IN REMEMBRANCE OF ME."

I am not ignorant, however, that from divers causes, many devout, exemplary Christians are not ready to embrace the privilege of communing once a week, and oftener. As your spiritual Guide and Pastor, earnestly desiring the salvation of all those committed to my charge, I hereby give you my advice.

Let all of you act, as to the frequency of your reception of the Holy Communion, according to your consciences, enlightened by the study of God's word, and the instructions of His Church.

Let such as having considered how great is the benefit, if with a true penitent heart, and lively faith, they receive that Holy Sacrament, and how great is the danger if they receive the same unworthily, have yet resolved to examine and judge themselves, let such, I say, gratefully approach God's altar every Sunday, and show forth the Lord's death till He come.

Let such others as conscientiously desire to adhere to their custom of communing once a month, do so with all regularity and devotion; assured that such conscientious action can never be charged with disrespect to the Holy Sacrament on the other occasions when they do not commune. They may either retire, as usual, after the Sermon; or they may remain, and engage in the devotional services, with those who actually commune. Your Pastor regards, with unfeigned affection, all, who acting in the fear of God, shall commune once a month, or once a week; so love ye one another, and the blessing of God shall rest upon you.

Finally, brethren, let us stand fast in one spirit, with one mind striving together for the faith of the Gospel. By daily self-examination, prayer, and study of Holy Scripture; by fasting, alms-giving, and the use of the Sacraments; by a life of evangelical faith and charity, let us seek to commend the divine principles of the Holy Catholic Church, and to win through Christ's merits, the approval of God the Father.

The time is short; whatsoever our hand findeth to do, let us do it with our might. Amid the trials of Christendom, the distress of nations, the desolations of war, and the ravages of the pestilence, let us lift up our hands, and mark how rapidly

"To her funeral pile this aged world is borne."

Let not the riches, the pleasures, nor the cares of this life tempt you to forget God, or to count upon the morrow. The Church's Advent warning again goes forth, hear it with deeper attention than ever heretofore, it is the warning of our Judge—

"TAKE YE HEED, WATCH AND PRAY: FOR YE KNOW NOT WHEN THE TIME IS."

Affectionately, Your Pastor,
W. H. ODENHEIMER.

Confirmation.—On Sunday, December 3, 1848, Bishop Potter admitted five persons to the holy rite of confirmation in St. Matthew's Church, Francisville.—*Banner of the Cross.*

Ohio.—*Ordination.*—On Sunday, December 3d, the Rt. Rev. C. P. McIlvaine, D.D., ordained in Christ Church, Springfield, to the order of Deacons, Mr. Chandler Robbins. The Rev. Messrs. Fitch and Stout assisted in Morning Prayer and the Lessons. The Rev. Mr. Arnett preached the sermon, and the Rev. Mr. Stout presented the candidate.—*Western Episcopalian.*

Clerical Changes.

The Rev. Thomas S. Preston has become Assistant to the Rector of St. Luke's Church, New York city.

To Correspondents.

In "Ambulator" we recognise an old and favorite correspondent. The subject to which he refers, and all published works on it, are proper topics of discussion in our columns, but not so the discourses of clergymen, or the measures they may advocate in their parishes.

"S. X.," "Country Parson," "S.," "I. H. H." in our next. We have received a Commnnication from Dr. Sherwood, for which also we shall try to make room in our next.

Notices.

EMMANUEL CHURCH,
Corner of Prince and Thompson street,
Rev. Alexander S. Leonard, Rector.
Services at half past 10, A. M.; and 3, P. M.
December 9, 1848—6w

ST. SIMON'S GERMAN FREE CHURCH.
(Houston street, between Pitt and Ridge streets)
Rev. Thomas Cook, Rector.

Divine service is regularly held in the above church every Sunday morning, at half-past 10, and at 7, in the evening.

Friends of the church, acquainted with the German language, are affectionately and earnestly invited to attend.

The Sunday school, which is composed exclusively of German children, commences at 9, A. M., and at 1½, P M. The instruction is imparted in the English language. Teachers are very much needed. Nov. 11, 1848

FRENCH CHURCH DU SAINT-SAUVEUR

Divine Service in this Church, 68 Duane street, every Lord's Day, in French, at 10½, A. M., and in English, at 7, P. M. C. H. WILLIAMSON, Pastor.

New York, October 21, 1848.

Church of the Good Shepherd—Corner of Market and Monroe streets—Rev. Ralph Hoyt, Rector.—Divine Service on Sundays—morning, afternoon, and evening—at the usua hours; also, service every Thursday evening.

The ladies of this congregation are preparing to hold a Fair, to aid the treasury of the church; and any donations of funds or saleable articles, will be thankfully received, on being sent to 117 Madison street, or to the church any Tuesday evening. November 4, 1848.

☞ With the view of establishing a Free Church in that part of the city, services are held every Sunday morning and afternoon, at 24th street, first house east from the Fourth Avenue. Those who may feel an interest, and are not permanently located elsewhere, are respectfully invited to attend. The hours of service are, 10½ o'clock in the morning, and 3½ o'clock in the afternoon.

N. B. The entrance is from the side door.

New York, October 14, 1848.

CHRIST (P. E.) CHURCH, ANTHONY STREET.
Rev. Charles H. Halsey, Rector.

Services on Sundays at 10½, A. M., and 3, P. M., until further notice. November 4, 1848—4t

☞ The Church of the Redemption, in Eleventh street between 3d and 4th Avenues, is opened for Divine Service, on Sunday evenings. at 7, P. M. Pews are Free.

New York, October 21, 1848

Advertisements.

CHOICE Illuminated Works.—D. Appleton & Co. have just published -A new Edition —The Parables of our Lord. Richly illuminated with appropriate borders printed in colors, and in black and gold, square 8vo., in a massive carved binding, in the style of the 16th century. Price $3,50.

Here is the most quaint and gorgeous book yet issued from the American Press, it is a duodecimo in size, bound in embossed. or rather carved Gothic covers, with every one of its pages brilliantly iluminated and printed in colors and gold. It contains the Parables of the Prodigal Son, the Sower of Tares, the Two Debtors, the Good Samaritan, the Rich Fool, the Barren Fig Tree, the Rich Man and Lazarus, the Pharisee and Publican, the Laborers in the Vineyard, the Marriage Feast, the Ten Virgins. Those who are acquainted with the beauty of illuminated works, may have some idea of the appearance of this one. For a Christmas gift nothing could be more appropriate.

D. A. & Co. have also for sale the following Elegantly Illuminated Works—
The Songs of Solomon.
The Good Shunamite.
The Book of Common Prayer.
A Book of Christmas Carols.
Pugin's Glossary of Eccles. Ornament.
Westwood's Bible Illustrations.
A Record of the Black Prince.
Sir John Froissart's Chronicles, 2 vols. large paper
Lays of the Western World.
Pearls of American Poetry.
Words of Wisdom and Truth.
Strut's Regal Antiquities

D. A. & Co. beg to invite attention to their superb and varied stock of Illustrated and Standard Works.
December 23—1t

ELEGANT PRESENTATION BOOKS.

PUBLISHED by D. Appleton & Co., 200 Broadway—
1. The Women of the Bible; edited by Dr. Wainwright, containing 18 beautiful steel engravings. Antique morocco, $10.
2. The Book of Pearls, containing 20 steel plates. $5.
3. The Parables of our Lord; beautifully illustrated. $3 50
4. The Sacred Poets of England and America, during three centuries; edited by Griswold. 1 vol. 8vo. $3 50, morocco, $6.
5. Halleck's Complete Poetical Works. 1 vol. 8vo. $3 50 morocco, $6.
6. Moore's Complete Poetical Works. 1 vol. 8vo. $4, morocco, $7.
7. Byron's Complete Poetical Works. 1 vol. 8vo. $4, morocco, $6 50.
8. Southey's Complete Poetical Works. 1 vol. 8vo. $3 50, morocco, $6 50.
9. Lady's Annual for 1849; containing 26 steel plates, $1 50.
10. Juvenile Scrap Book for 1849; containing 26 steel plates. $1. December 23—1t

HOLIDAY GIFTS!!

STANFORD & SWORDS invite the attention of tho public to their extensive assortment of Juveniies, suited to the capacities of children of all ages, and embracing many hundred varieties in every description of binding, and many of which are finely illustrated.

BIBLES

A large assortment of the Holy Scriptures, comprising all the Oxford and London varieties, and bindings of all descriptions.

PRAYER BOOKS.

Their assortment of the book of Common Prayer consists of a greater variety than ever before, and in their getting up no expense or care has been spared to avail themselves of all the improvements in the arts of printing and binding. The antique style of binding recently introduced hy them, is particularly commended for its beauty and durability.

⁂ The above are all handsomely illustrated.

JUST PUBLISHED.

CERIL AND HIS DOG—The most enchanting Juvenile of the season, inferior to interest only to Robinson Crusoe.
ALWAYS HAPPY—From the 15th London edition.
COUSIN BERTHA'S STORIES—Third edition.
⁂ The above are all handsomely illustrated
STANFORD & SWORDS, 139 Broadway.
December 23—1t

OXFORD AND LONDON BIBLE DEPOT.

D. APPLETON & CO., 200 Broadway, and London, have recently imported Ten Thousand English Bibles, printed at the University Press, Oxford, and by the Queen's Printers, London. The assortment embraces every variety of size and styles of binding, at prices varying from 38 cts. to $40.

NOW READY.
APPLETON'S NEW STANDARD EDITION,
THE BOOK OF COMMON PRAYER

Of the Protestant Episcopal Church in the United States. Embracing six varieties of size, with Steel illustrations by Overbeck, in all styles of Turkey Morocco and plain bindings; or in rich silk velvet, with gold gilt clasps and borders.

⁂ The publishers can confidently recommend to the patronage of the Clergy and Laity, this edition of The Book of Common Prayer, as being very accurately printed; the proof sheett have been carefully revised by one of the committee appointed by the General Convention, to set forth a standard Prayer Book. December 23—1t

HOLIDAY Presents—Daniel Fanshaw, Bookseller and Stationer 575 Broadway, New York,—

Has just added to his former stock a great variety of New, Ornamental, and Elegant Works, prepared for the Holidays. He has also added [just from Europe] an almost endless variety of Fancy Articles and Perfumery; ranging in price, from six cents to twenty-five dollars each. The public are respectfully invited to call and look at them.
December 23—2t

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Poetry.

From The Missionary.

PLANTS OF THE CHURCH.

THE IVY.

I. IT CLINGS.

See, on yon walls, that once towered in their pride,
Now fallen in ruins, and low,
The ivy clings, like an old friend, and tried,
As it clung there, ages ago:
Teaching the Christian, whatever betide,
To make heavy his spirit, and sad,
Still to cling with faith to the Church's side,
As he clung, when his heart was glad.

II. IT FADES NOT.

See, in Summer and Winter, the iuy, the same.
How it heeds not the chilling blast;
But, as long as a single stone shall remain,
It will cling, and fade not, to the last:
Teaching the Christian, to heed not the roar
Of the storms, that the world would fear;
But to trust in the Cross; and to hope, even more,
Than he hoped, when the skies were clear.

III. IT GROWS UPWARD.

See, the ivy grows upward: towards heaven, it rears
Its leaves, that are ever green;
And, each day, and each hour, the sky it nears,
Though its growth is by us unseen:
Teaching the Christian, though, now on the earth,
And by earthly passions swayed,
Still to strive for the place of his heavenly birth,
Where nothing shall fail or fade. D.

Burlington College, November 26, 1848.

WALL FLOWERS.

—"they smell sweetest by night-time, thae flowers; and they're maist aye seen about ruined buildings."—EDIE OCHILTREE, *in the Antiquary.*

Sweetest by night: like gracious words,
That scent the sacred page;
But freeliest pour their perfumed store,
In sickness, grief, and age.

Seen most by ruins: like the love,
That gave itself for all;
Yet closest clings to guiltiest things,
As Magdalene, or Saul. G. W. D.

Riverside, December, 1848.

Selected Matter.

From the Irish Ecclesiastical Journal.

ORDER OF DIVINE SERVICE IN THE PRIMITIVE CHURCH.

SIR.—The order of celebrating public worship in the ancient Christian Church of the first three centuries can hardly fail to be of interest to all your readers. As the books in which the accounts of it are rarely to be met with, it may be acceptable to many, both of the laity and clergy, to have before them the following paper, setting forth the exact *rules*, or, as we now commonly call them, *rubrics*; extracted from the first volume of the Collection of Ecclesiastical Councils, by Labbe and Cossart.

Yours truly,

ARTHUR PERCIVAL.
Queen's Chaplain.

Little Bookham, Sept. 7, 1848.

All being properly seated, and there being silence, let the reader in the midst, from a raised place, read the Books of Moses, Joshua, Judges, Kings, Chronicles, Ezra on the return of the people, Job and Solomon, and the sixteen prophets. After every two lessons let another sing the Psalms of David; the people joining at the beginning of the verses. Then let the Acts of the Apostles be read and the Epistles of Paul: and then let a presbyter or deacon read the Gospel. And when the Gospel is read, let all, clergy and people, stand in solemn silence.—(Apost. Const. ii. 57.)

After the reading of the Law and the Prophets, and Epistles, and Acts, and Gospels, let the Bishop salute the Church, saying:

The Grace of our Lord Jesus Christ, and the love of God the Father, and the Fellowship of the Holy Ghost, be with you all!

People.—And with thy spirit.

After this salutation let the presbyters separately, and last of all the bishop, address to the people words of exhortation. And when the bishop has finished his teaching, let all stand up, and let the deacon ascend the platform and proclaim:

Let none of the hearers, let none of the unbelievers remain!

And, silence being made, let him say:

Catechumens, pray!

And let all the faithful pray earnestly for them, saying:

Lord have mercy!

Let him minister for them, saying:

Let us all pray God for the catechumens [Here follows what is called a bidding prayer, in which the deacon specified the different blessings for the catechumens, for which he bade the prayers of the Church, ending with these words to the catechumens.] Bow down and receive the blessing!

At every one of the things which the deacon proclaims as above, let all the people, but especially the children, say:

Lord have mercy!

And when they have all bent their heads, let the bishop bless them after this fashion:

[Here follows a prayer by the bishop, in answer to the bidding of the deacon.]

After this, let the deacon say:

Catechumens, depart in peace!

When they are gone out let him say:

Pray, ye that are vexed with unclean spirits!

Let us all earnestly pray for them. [Here follows another bidding prayer for these persons, ending as before.] Bow down and receive the blessing!

And let the bishop bless them, saying:

[Here follows a prayer for the vexed by the bishop, corresponding to the bidding of the deacon.]

Deacon.—Ye that are vexed, depart!

After these, let him proclaim:

Pray, ye that are instructed for Baptism.

[By these are meant persons whose catechizing was completed, and who were waiting for the season of Baptism, in those times ordinarily administered at Easter or Whitsuntide.]

Let all the faithful pray earnestly for them. [Here follows another bidding prayer for these persons.]

When they have signed themselves unto the Lord through His Christ, let them bow down and receive blessing from the bishop after this fashion.

[Here follows a prayer by the bishop for these persons.]

Deacon.—Ye that are instructed for Baptism, depart!

After this let him proclaim:

Pray earnestly, ye that are in repentance, [i. e. under ecclesiastical censure.]

Let us all make supplication for the brethren in repentance. [Here follows another bidding prayer for the penitents, ending] Bow down and receive the blessing.

Then let the bishop pray for them thus, with imposition of hands.

[Here follows a prayer for the penitents by the bishop.]

Deacon.—Ye that are in repentance, depart!

Deacon.—Let none of them who ought not, depart! Let all the faithful bow the knee, and let us all pray God. [Here follows a bidding prayer for the faithful, all estates of men in the Church, and all enemies and persecutors.]

Chief Priest.—[Here follows a prayer beginning, "Almighty and Most High Lord."]

Deacon.—Let us attend!

Bishop.—The peace of God be with you all!

People.—And with thy spirit!

Deacon.

Salute ye one another with an holy kiss!

Then let the clergy salute the bishop; the men the men, and the women the women. Let the children stand on the rise, and let another deacon be over them, that they make no disorder. Let other deacons walk about and observe the men and the women, that there be no noise, nor nodding, nor whispering, nor sleeping.

Let some deacons stand at the doors by which the men came into church, and sub-deacons at the women's entrance, and take care that no one go out, and that the door be not opened during the time of the Offertory, not even for one of the faithful. Let one of the sub-deacons minister water to the priests to wash their hands, in token of the purity of their hearts, which are dedicated to God.

Then immediately let the deacon say:

Let none of the catechumens be present! nor any of the hearers! nor any of the unbelievers! nor of the heretics! Let those who are permitted to hear the first prayer depart! Let the mothers attend to their children! Let no one harbour evil against another! Let none be present in hypocrisy! Let us stand upright to make offering before the Lord with fear and trembling!

When these things are done, let the deacons present the gifts to the Bishop at the altar; and let the presbyters stand on his right hand and on his left, as disciples on their master. Let two deacons stand one on each of the altar having fans of thin skin, or peacocks' feathers, or fine linen, to drive away the small insects, lest they fall into the cup.

Then let the chief priest, when he has prayed privately with the priests, clothed in bright garments, stand at the altar, and when he has made the sign of the cross on his forehead in the presence of all the people, let him say:

The Grace of the Almighty God, and the love of our Lord Jesus Christ, and the communion of the Holy Ghost, be with you all!

Let all with one voice say:

And with thy spirit!

Chief Priest.—Lift up your hearts.

People.—We have lift them up unto the Lord.

Chief Priest.—Let us give thanks unto the Lord.

People.—It is meet and right so to do.

Chief Priest.

It is very meet and right above all things to praise thee. [Here follows a long enumeration of causes of thanksgiving, concluding thus.] The cherubim and six-winged seraphim, with two wings covering their feet, with two their faces, and using two for flight, say, with thousand times thousand archangels, and ten thousand times ten thousand angels, crying without cessation or interruption:

Let all the people say together:

Holy, Holy, Holy Lord of Sabaoth, heaven and earth are full of thy glory. Blessed be Thou for ever. Amen.

Chief Priest.

For thou art truly holy and most holy, highest and most exalted for ever, thine holy and only begotten son, our Lord and God Jesus Christ. [Here follows an enumeration of the mercies of Jesus Christ to men under the earlier dispensations and under the new, until His Ascension.] We therefore, being mindful of the things which he underwent for our sakes, give thanks unto Thee, Almighty God, not as we ought, but as we can: and fulfil his appointment: "*For in the night in which he was betrayed,*" [here follow the words of institution, ending] "till I come." We, therefore, being mindful of His sufferings and death, and resurrection from the dead, and His return into heaven, and of his future second coming, in which He cometh with glory and power to judge the living and the dead, and to reward every man according to his works, offer, according to His appointment, this bread and this cup to Thee, the King and God, giving thanks to Thee through Him, in that Thou hast made us meet to stand before Thee, to minister unto Thee. And we beseech Thee, O Thou God, who standest in need of nothing, favourably to look upon these gifts placed before Thee; and be Thou pleased with them in honour of Thy Christ, and send Thy Holy Spirit, the witness of the sufferings of the Lord Jesus, upon this sacrifice, that He may make this bread the body of Thy Christ, and this cup the blood of Thy Christ, that they who partake of it may be established in godliness; may obtain remission of sins; be delivered from the devil and his errors; may be filled with the Holy Spirit; may become worthy of Thy Christ, and obtain eternal life, Thou, Almighty Lord, being reconciled to them.

Yet, again we pray Thee, O Lord, for thy Holy Church, from one end of the earth to the other. [Here follows a collection of prayers in which all the objects are sought which have been enumerated by the deacon in this bidding prayer.]

People.—Amen.

Bishop.—The peace of God be with you all!

People.—And with thy spirit.

Deacon.

Again and again let us pray God through His Christ, over the gift offered to the Lord God. [Here follows a short bidding prayer.]

Bishop.

O God, great, and of great name. [Here follows a supplication for the mercies specified in the deacon's bidding prayer.]

People.—Amen.

Deacon.—Let us attend!

Bishop.—Holy things for holy persons!

Let the people attend.

Bishop.—On holy, one Lord, one Christ, to glory of God the Father blessed for evermore. Amen.

Glory to God in the highest, and on earth peace, good will towards men! Hosanna to to the Son of David! Blessed is He that cometh in the name of the Lord, God and Lord who hath appeared unto us! Hosanna in the Highest.

Then let the Bishop receive, then the presbyters deacons, sub-deacons, readers, singers, ascetics; and of the women, the deaconesses, virgins, and widows; lastly the children; and then all the people in order, with modesty and reverence, without noise.

When the bishop giveth the oblation, let him say:

The body of Christ!

And let him that receiveth say: Amen.

Let the deacon hold the cup, and when he giveth it, let him say:

The blood of Christ! The cup of Life!

And let him that receiveth say: Amen.

While the people communicate, let the thirty-third Psalm [English version. 34th] *be recited. When all, both men and women, have communicated, let the deacons take what remains into the sacristy.* [Eng. Vestry.]

The Psalm being ended, let the deacon say:

Let us who have been partakers of the precious body and the precious blood of Christ give thanks. [Here follows a short bidding prayer.]

Let the Bishop give thanks.

O Almighty God, the Father of the Christ the blessed Son. [A thanksgiving corresponding with the deacon's bidding.]

People.—Amen.

Deacon.—Bow down to God in his Christ, and receive the blessing.

Bishop.—O Almighty God, true and incomparable. [Here follows a prayer for blessing.]

People.—Amen.

Deacon.—Depart in peace!

NOTE.—The reader will here observe the scrupulous care taken by the framers of this primitive service that none but communicants should be admitted to the privilege of the Offertory. The ancient ecclesiastical records abound with rules to the same effect. It was accounted pollution and profanation that the sacred services, or buildings, or widows and orphans of the Church, should be sustained by the alms of any not such. They were not received, neither into the sacristy, nor into the more common treasury; in all cases where it was possible they were returned; and where that could not be, applied for the lowest office of procuring fuel. For which reference was made to Levit. vii. 17-19, and xix. 6, 7. Those who would see more upon this subject, not without interest at the present moment, (which allusion will be understood by those whom it concerns,) will find a valuable collection of ecclesiastical authorities upon it in a note to the twenty-eighth Canon of the Council of Eliberis (A. D. 305), in Labbe and Cossart's Magna Concilia, vol. i. pp. 1195—1199.

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November 18—8t

TO PRINCIPALS of Schools and Young Gentlemen preparing for College, &c.—Mr. McCARTHY respectfully announces that he continues his instruction in Institutes, male and female, as well as to private pupils, either at their own residences, or at his, in the usual branches of Mathematics read in High-Schools and Colleges. References are permitted to Prof. C. W. Hackley, Columbia College; Rev. R. T. Huddart, 22 East Fourteenth street; Rev. Dr. Schroeder, St. Ann's Hall; Rev. Wm. Morris, Rector of Trinity School. Mr. McC's residence is Rainbow Hotel, 27 Beekman street.

December 2—1t$

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Cnurch and Parlor Organs of every description, with all modern improvements, at low prices.

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November 11

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Application may be made to the Principal.

S. B. PADDOCK,
Cheshire, December 16, 1848—3t$

LIFE ASSURANCE.—National LOAN FUND LIFE ASSURANCE SOCIETY, 26 Cornhill, London, and 71 Wall Street, New-York. Capital, £500,000 sterling, or $2,500,000. (Empowered by Act of Parliament,) 2d Vict.—Royal Assent 27 July, 1838. "A Savings Bank for the Widow and the Orphan." T. Lamie Murray, George Street, Hanover Square, Chairman of the Court of Directors in London.

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July 8—3m

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NOVEMBER, 1848.

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Clergymen,	25	United States officers,	9
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Seamen,	5	Other Occupations,	4
	411		68

Total new Policies, 479
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CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion. MISS AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

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EPISCOPAL Collegiate Institute, Stapleton, Staten Island, Rev. T. Towell, A. M., Principal.

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Circulars respecting terms, &c., can be obtained at the Bookstore of the Messrs. Appleton, No. 200 Broadway; and at the Office of the Churchman. Sept. 2—3m

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A GRADUATE of Trinity College, Hartford, is desirous of obtaining a situation as teacher of Mathematics and of the Latin and Greek Languages. Good references given. Please address "Academicus," Wilton, Fairfield county, Conn.

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December 2—8t$

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